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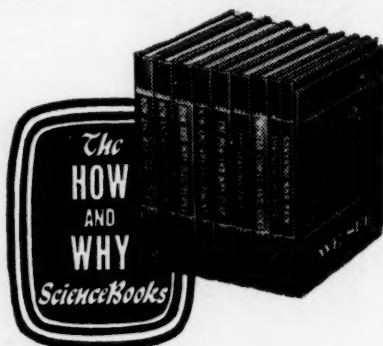


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A HUMAN APPROACH TO HISTORY

JOSEPH G. DWYER*

Scholars may argue whether history is an art, a science, or both. Pre-eminently, however, history is human or it is nothing. In kinship, if not always explicitly so stated in college catalogues, it is and always has been one of the humanities. It is at least the record of achievements and failures of human beings "fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer. . . ." Every mortal human, named or unnamed, in the timeless chronicle of the ages could bleed if he was pricked, laugh if he was tickled, die if he was poisoned. If the stern discipline of historical method has at times dimmed the human significance of the historical record, that has occurred in spite of and not at all because of the professional historians' understandable efforts to establish historical facts otherwise lost in the shadows of untouched or unverified documentary evidence.

The poignant description of Hector's farewell to Andromache is a very real part of the historical record of antiquity, though the manner and time of the composition of the *Iliad* may continue to haunt the scholars. Had Ranke, Michelet, Bernheim or even Arnold Toynbee never written a line, Thucydides would still be vital for all who would have a more penetrating understanding of very real and human problems confronting man in his mid-twentieth century world.

An age such as ours wherein specialization has all but become a fetish, is prone to forget that the intellectual depth of the specialist is in the last analysis best measured by the breadth of his comprehension of man's creative and more truly human accomplishments. This is of particular relevance in the field of history and the social studies. To the college history instructor this should be a truism. Even the undergraduate should be

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more than faintly aware of the world background that his instructor presumably possesses if he is to speak with authority on the basic human values inherent in the content of an individual history course.

RELATING HISTORY TO SOCIAL PROBLEMS

A tendency, however, to merge history with social problems and the social studies, especially on the secondary school level, has done little to raise the standards of American education. The net result has been the extension of a kind of watered-down mass information at the expense of depth and solidity in the understanding of human values in man's past record. The dignity of man's past has been greatly vitiated by minimizing the importance of whole eras of human progress if they happen not to fit in conveniently with the pragmatic patterns of the moment. The abundance of college freshman courses in Western or World Civilization demonstrate the inadequacy of this merged historical background even as they perpetrate the folly of grasping for isolated "factual" information on the college level.

The average college student is neither a history major nor is he destined to teach history. He is in college, presumably and among other reasons, to become a better educated human being.

INFLUENCE OF DEWEY ON HISTORY

Any attempt to clarify the position of history in a liberal arts college curriculum must of necessity take into account the secondary educational background of the college student as well as the educational milieu of the teachers both on the secondary and collegiate level. During the past fifty years, at first almost imperceptibly and then with an ever increasing rapidity in comparison with which a tidal wave would be but a ripple on a placid pond, a most unquestioning worship of very questionable authority has impregnated a major portion of American education. Peirce, James and Dewey have become an incessant chant in the murmured paeans of worship by their lesser followers. The seers have spoken. Who would dare to contradict or question them? A standard college textbook in American history, typical of many others, notes with what the reader may properly consider a professional historian's objective detachment

that, the influence of John Dewey "who insisted that the chief end and aim of schooling should be the development of socially useful adults, permeated nearly every classroom."¹ Perhaps history, literature and philosophy have suffered most by being thus permeated.

The reputed reverence that the neo-scholastic has for Augustine or Aquinas is but a friendly gesture when compared with the adulation and academically unseemly haste with which the Dewey neophytes tumble over one another in proclaiming that the master said it. *Parturient montes, nascetur ridiculus mus*. Bishop Fulton Sheen more than adequately expressed the fallacy of this mass adulation when he said that the philosophy of Confucius is a hundred times greater in value than that of John Dewey.²

The philosophic implications of this influence impinge on the pages of nearly every history textbook; they haunt the classrooms of history courses throughout the land. The background and meaning of the Declaration of Independence is a fundamental phase of American history, involving a reasonably broad understanding of philosophical principles as well as a fairly sound acquaintance with the broad stream of the classical heritage as handed down through the medieval and Renaissance eras to the Colonial American days. For the history teacher this should include an especially firm foundation in the major developments of the perennial philosophy, for, with all the contributions of the Enlightenment, our Founding Fathers were still deeply steeped in the philosophy of the schools.³ Or, again, how sound an understanding can one have of the seventeenth century New England scene if he be unaware of the influence of Augustine and even Petrus Ramus in this period?⁴

A history instructor meets a class to explain the principles of the Declaration of Independence. Not unlikely he has been conditioned by the current philosophic scepticism. He knows

¹ John D. Hicks, *The American Nation*, p. 636. Boston Houghton Mifflin Co., 1946.

² *The Catholic News* (New York), April 7, 1951.

³ James J. Walsh, *Education of the Founding Fathers of the Republic*. New York: Fordham University Press, 1935.

⁴ Perry Miller, *The New England Mind, the Seventeenth Century*. New York: Macmillan Co., 1939.

there is no God in the sense of a personal Creator, there is no absolute truth, there is no human soul, no immortality, no objective standards of right and wrong. Perhaps the instructor has brushed up on a few points to bring his lecture up to the minute. He may well have consulted a volume entitled *American Democracy and Natural Law*.⁵ Here he would learn that the Roman statesman, Cicero, was an atheist and that Thomas Jefferson and almost everyone living in America in 1776 had no real belief in a God of nature, that Madison was advocating utilitarianism when he referred to the transcendent law of nature and of nature's God.⁶ Fortified by this product of research the instructor begins to explain the Declaration. He could have consulted many another scholarly volume to have his own dubious position thus strengthened.

A comforting thought, and one which is often ignored because of its disarming simplicity, is that the intellectual leaders who today deny the existence of any absolute truth place no permanent value on their own statements. Such ingratiating humility should give added confidence to those who still try to see reality and see it whole.

HISTORY AND REALITY

There is admittedly some foundation for the derogatory implications latent in the term "literary history." But it was rather an abuse of the Ranke tradition of historical writing *wie es eigentlich gewesen ist* that contributed most to the de-humanizing of history. Ranke's principle theory was inadequate and, at least from the standpoint of teaching history, incomplete, rather than unsound. It emphasized the necessity of rigid historical method and absolute verification of fact. That, however, is not the end and goal of history. Such praiseworthy zeal in establishing the reality of what actually happened is undoubtedly intrinsic in any valid historical method. Of itself, nonetheless, it does nothing for the increase of understanding these facts. Some four hundred years ago the obvious error inherent in the Ranke thesis was cogently and fearlessly exposed.

⁵ Cornelia Geer Le Boutillier, *American Democracy and Natural Law*. New York: Columbia University Press, 1950.

⁶ *Ibid.*, 97 and 113.

The essential fallacy of any approach to history that would esteem the formulas of methodology at the expense of human understanding was given eloquent expression by Jacopo Acontio, at one time secretary to the Cardinal governor of Milan and later serving as military engineer for Queen Elizabeth:

But it is, I know not whether I should say laughable or rather pitiable, to see the folly of those who, having spent their whole lives in the study of history, in the end can think of nothing but dates and genealogies of famous men, the founders of cities and such like things. These things I do indeed esteem so far as to make mention of them when they occur, but a man should avoid babbling of them as one who talks in his sleep. But what I wish to say is this: when such observations of which we are in search have been got together, they merit no other place than that which is given to the blowing of the bellows in the playing of organs, although many who would fain enjoy the name of scholars seem almost to believe there is nothing of greater importance to be observed in history.⁷

Here was a truly humanist spokesman defending the truly human approach to history. Terence had long since given classic expression to this basic thought in the humanist tradition: *Homo sum, humani nihil a me alienum puto*, even as Cicero in the *Pro Archia* was to plead for the common bond of intimate kinship that existed among all the arts that in any way had a bearing upon mankind: *Etenim omnes artes quae ad humanitatem pertinent, habent quoddam commune vinculum, et, quasi cognatione quadam, inter se continentur*.

The esteemed music critic, Olin Downes, once remarked that Americans were afraid of great composers, though Mozart is not feared in Germany, nor Palestrina in Italy. Mr. Downes referred to a concert he attended in Barcelona "where they sang portions of Palestrina's Pope Marcellus Mass and the Bach St. Matthew Passion, and sang as if Palestrina and Bach were friends of theirs."⁸ Similarly both the professional historian and the more humble history student, each in his own way, would seem at times to have become benumbed by a kind of awesome fear that precludes the human touch of familiarity.

Enjoyment, familiarity, enthusiasm are not solely goals of a

⁷ Jacopo Acontio, *Of the Things That Have to Be Observed and Taken into Account in the Reading of Histories*, pp. 12-13. Trans. Charles D. O'Malley. San Francisco: The White Knight Press, 1942.

⁸ *The New York Times*, July 8, 1934.

course in personality building. They are the essence of any successful history course. That these qualities are tinged with the emotional in no way alters the broadly objective basis of the historical record and the student's comprehension of it. The Battle of Lepanto must always conjure up a different image for the one who not only knows the date but has read G. K. Chesterton's poem. The man who has really thought through Kipling's *Recessional* will forever after possess a shade of meaning in the word "imperialism" that might otherwise never have been his. One who has read the *Antigone* of Sophocles will for the future have a quality of historical mindedness that no learned treatise on conscience, toleration or church-state relations could ever provide.

LITERARY ASSOCIATION AND HISTORY

The literary association that is contemporary with the historical event or era is of equal value. It has the added advantage of being historically something actually written at the time. It is, in a way, as much a document as is a paper in the British Public Record Office or a manuscript in the United States Archives. Elizabeth Barrett Browning's *The Cry of the Children* aids in the human understanding of the Industrial Revolution in a manner that volumes of official records could never achieve. One derives an understanding of life, manners, customs and politics in the Augustan Age from the reading of the *Odes* and *Satires* of Horace that the context of many a *Monumentum Ancyranum* could never convey.

The history student who knows Plato's *Apology of Socrates* will have a historical perspective that will more readily discern the shallowness of those who pretend to be something when they are nothing. Something more valuable than mere knowledge of life in the late first century of the Roman Empire comes with the words of Juvenal in his *Tenth Satire*:

From the olive hued hills of southern Spain
To the shores of the Ganges' sacred plain
The people now living are sadly few
Who distinguish from evil, the good and the true.

The *Georgics* of Virgil provide more than the economics of grain, the vine and the olive. The *Aeneid* becomes a primary source

for the understanding of the Roman mind at the dawn of the Christian era. Salvian's *On the Governance of God* is imperative reading for one who would have a better contemporary record of the years when Burgundian, Vandal and Frank were crashing the Rhine barrier in the early fifth century.

Literature is part of the past human record. It is an intrinsic part of the history of man. The Goliards of the twelfth century with their spontaneous frivolity contribute invaluable to the understanding of the twelfth century renaissance. Aquinas of the *Summa* is also Aquinas of the *Adoro Te Devote* and the *Lauda Sion Salvatorem*, even as Ambrose the militant bishop of Milan long before had taught his assembled congregation hymns as they defended the Church against the Arians. The "Dark Ages" and "Medieval" will always have a more human and rational connotation to the man who has read widely in Bede of Jarrow and marvelled at the ingenuity of Paul the Deacon, monk of Monte Cassino, who gave us the names of our musical scale from the first syllable of every half line of his sapphic to John the Baptist:

Ut (do) queant laxis resonare fibris
miris gestorum famuli tuorum
 solve polluti labii reatum
 Sancte Johannes.

A homily of John Chrysostom or an excerpt from the *Liber Sententiarum* of Isidore of Seville contribute essentially to the understanding of their respective eras far more than the mere knowledge of birth dates and titles of literary works. Letters construed sometimes as "documents" and sometimes as "pure literature" oftentimes are of imperative assistance in the understanding of history. This is true, for example, whether Cicero addresses his friends, Constantine writes to the bishops telling them of the salubrious climate of Nicaea, or Jerome in his pungent style bemoans the rouge and white lead on women's faces so that when they lift their features to heaven even their Creator cannot recognize them. These, in their proper place, are as certainly documents of history as is a letter of Charlemagne to Pope Leo III hoping that the examples of his holiness would shine forth to all in his discussions and that the light of the Pope would shine forth before all men that they may see his good works and glorify his Father, Who is in heaven.

ESSENTIALS FOR THE HISTORIAN

One could not reasonably propose that the philosophical and literary approach to the understanding of history suggested here become a pattern for every class in history. But the history instructor, on whatever educational level he may happen to be occupied, should have the essentials of this preparation somewhere in his pedagogical equipment. The history student from elementary through university level should in all intellectual honesty be protected against "babblers" and "bellows blowers." Today this essential preparation is not too commonly found. The chaos of contemporary American philosophic thought has produced well-intentioned educators who are incapable of grasping any permanent truth, though this quest is still supposedly one of the "objectives" of any history course. The resultant dehumanizing of the literary preparation of even the potential teacher of history and the social studies has left a maze in which student, teacher and the basic human values of all learning rarely meet. To a degree the liberal arts curriculum, because it should of its nature be close to a love of truth and fundamental human values for free men, has suffered most. Yet anyone who ventures into the precincts of a hall of learning is likely to become victim of this estrangement. When Winston Churchill addressed the Mid-century Convocation of the Massachusetts Institute of Technology he might well have been speaking for all teachers and all students in the world of tomorrow. He remarked: "No technical knowledge can outweigh knowledge of the humanities in the gaining of which philosophy and history walk hand in hand."⁹

The traditional humanities may not always explicitly have included the study of history. But the degree to which the history student has been touched by the liberalizing hand of the humanities will, to a great extent, be the measure of his success as a student of history. It will be the human justification of his presence in a history course at all. Rarely has that all but intangible quality of the humanities been as vividly indicated as in the words of Edward Hodnett, President of Fenn College:

⁹ *The New York Times*, April 1, 1949.

The aim of the humanities section of an institution of higher learning is not to turn out engineers and accountants and lawyers who can distinguish an Ionic column from a Doric, recite the first ten lines of Chaucer's *Prologue*, and hum the *andante cantabile* from Tchaikowsky's Quartet in D Major. Its function is not even to develop engineers and accountants and lawyers who can read a biography, attend the theater, or listen to chamber music without pain—wonderful as this simple achievement would be, and valid as it must be as one measure of the success of the teaching of the humanities in any college or university. The ultimate responsibility of the humanities is to transmit to that vastly significant minority of the world's population, the American college graduate, the breadth and compassion and generosity of spirit that pervades all creative genius, respect for the achievements of great souls who have worn human flesh, and inspiration to devote their lives to the unceasing struggle to give their troubled, disorganized world—whether it be a village, an industry, or the United Nations—something of the order and comeliness and peace found in the Art of the Fugue, or the sonnet *Composed upon Westminster Bridge*, or a New England meeting house.¹⁰

This fine sense of discrimination that inevitably must be of the essence of these studies may not necessarily be a specific objective in the study of history. These objectives may be many and varied and any standard text on the methods of teaching history will list them at great length. And yet it is this very sense of truly human understanding that alone can open the pages of history in all their human conflict and accomplishment. For ultimately all knowledge of the record of man's past is meaningless if one has not a logical concept of man. The Psalmist posed this essential problem in the understanding of history: "What is man that thou are mindful of him? Or the son of man that thou visitest him? Thou hast made him a little less than the angels, thou hast crowned him with glory and honour; and hast set him over the works of thy hands."¹¹ Such is man, the primary subject of all historical investigation.

• • • •

U.S. Commissioner of Education, Earl J. McGrath, declared in August that honor codes have been found unworkable in most colleges which have tried them.

¹⁰ Edward Hodnett, "Humanizing the Humanities," *The Western Humanities Review*, IV (Winter, 1949-1950), 2.

¹¹ Ps. 8:5-6.

REVENUE PROCUREMENT IN CATHOLIC SCHOOLS

REV. MR. JOSEPH L. BERNARDIN*

INTRODUCTION

The present upsurge in the number of Catholic schools has attracted the attention of many American educators, both Catholic and non-Catholic. Raising the necessary funds for their construction is undoubtedly a serious problem; no less serious is the problem of procuring the revenue needed for their continued maintenance and operation. The purpose of the study reported in this article was to find out just how Catholic schools procure revenue for current expenses and to suggest, in the light of the data obtained, a plan for the improvement of revenue procurement procedures in these schools.

Little has been done by way of analyzing the problem of Catholic school finance. Some surveys of expenditures have been made, but there has been hardly any investigation into the problem of revenue receipts. Data on tuition revenue in Catholic elementary schools were gathered and reported recently by McManus.¹ Revenue procurement in the secondary schools received some attention also in the national survey of Catholic secondary education made by the National Catholic Welfare Conference in 1947.² Neither of these efforts, however, went so far as to attempt an analysis of all sources of Catholic school revenue needed for defraying current expenses.

A first step in the investigation of procedures of revenue procurement in Catholic schools would be an analysis of the ecclesiastical laws, statutes, and regulations which provide the legal framework for the financial support of the schools. Because of

*Rev. Mr. Joseph L. Bernardin, M.A., is a seminarian from the Diocese of Charleston, S.C., and a student at the Catholic University of America. For a more complete discussion of the topic of this article, readers are referred to his Master's thesis, "Revenue Procurement in Catholic Schools," Department of Education, Catholic University of America, 1951.

¹William B. McManus, "Financing Catholic Education," *Catholic School Journal*, LI (April, 1951), 137-140.

²Sister Janet Miller, *Catholic Secondary Education—A National Survey*, p. 21. Washington, D.C.: National Catholic Welfare Conference, 1949.

space limitations, however, no extensive treatment of this point will be presented here. Suffice it to say that Canon Law, the Third Plenary Council of Baltimore, and diocesan statutes state that the obligation to support Catholic schools is incumbent on all the faithful. This is expressly stated in Canon Law³ and in the decrees of the Council.⁴ Diocesan statutes, for the most part, contain general endorsements of the educational decrees of the Council and of the educational canons of the Code of Canon Law. In several dioceses, however, the statutes contain specific regulations which emphasize the principle laid down in the Code and in the Council that the financial support of Catholic schools is the obligation of all the faithful and not merely of the parents who have children in the schools.⁵ There is little to be found in these three sources of ecclesiastical legislation, however, which concerns itself with the methods or procedures of obtaining the needed revenue for the schools. Practices vary from diocese to diocese and from parish to parish.

LIMITS AND PLAN OF STUDY

It should be noted at the outset that this survey was concerned with revenue receipts used for defraying current expenses only; no attempt was made to discover the sources of revenue used for capital outlay, as, for instance, for paying the costs of building construction.

The data presented were gathered from a sample of Catholic schools, including parish elementary schools, parish secondary schools, and diocesan secondary schools. No so-called "private" Catholic schools, whether elementary or secondary, are included in this study; neither are schools in institutions, such as, orphan asylums. Hence, the term "elementary school" in this article means a parish elementary school, and the term "secondary school" means a secondary school under either parish or diocesan control. Where necessary, the distinction between parish and

³ *Codex Juris Canonici*, Canon 1379:3, p. 473. Westminster, Md.: The Newman Press, 1946.

⁴ *Decreta Concilii Plenarii Baltimorensis Tertii*, p. 106. Baltimore: John Murphy and Co., 1894.

⁵ *Synodus Dioecesis Bostoniensis*, chap. iv, art. 5. Boston: The Archdiocese, 1919; *Synodus Dioecesis Sancti Antonii*, art. 144. San Antonio: The Archdiocese, 1930; and *Synodus Dioecesis Novae Aureliae*, art. 272. New Orleans: The Archdiocese, 1922.

diocesan secondary school will be indicated. The so-called "central" high school will be treated as under diocesan control.

The sample of schools studied was drawn from the twenty-three archdioceses in the United States. It was assumed that the revenue-procurement practices of schools located in archdioceses would be representative of those in all Catholic schools of the types studied. Four hundred fifty archdiocesan elementary schools, approximately fifteen per cent of the total number of such schools in 1950-51,⁶ selected on the bases of size of parish, geographical location, and teaching community, were invited to participate in the survey. One hundred fifty secondary schools, or slightly more than twenty-five per cent of all parish and diocesan secondary schools located in archdioceses,⁷ selected on the bases of size (small, medium, and large) and teaching community, were also invited to participate.

Data were gathered by means of three questionnaires. The first was a combined set of questions on parish elementary schools and parish secondary schools; the second was designed for diocesan high schools, and the third, for the superintendents in the archdioceses. Six hundred twenty-three questionnaires were sent out, and 339, or 54 per cent, were answered and returned. The returned questionnaires represented 234 elementary schools, sixty-nine parish secondary schools, twenty-two diocesan secondary schools, and fourteen superintendents. Thirty-four of the returned questionnaires had to be eliminated from the study; twelve, because they came from schools that were state-supported, and twenty-two, because their answers were not complete enough to warrant consideration. This report, then, is based on fairly complete responses to the questionnaires from 214 elementary schools, fifty-eight parish secondary schools, twenty-one diocesan secondary schools, and twelve superintendents.

The questionnaires sent to the elementary schools and to the parish high schools were the same. After filling in a school identification form, principals were asked to give information on four points. The first point dealt with the use of exclusive

⁶ *The Official Catholic Directory*, 1950, "General Summary," p. 1. New York: P. J. Kenedy and Sons, 1950.

⁷ *Ibid.*

sources of revenue, and four exclusive sources were suggested, three definite and one indefinite. The three definite sources were general parish funds, special school collections, and tuition. The indefinite category was listed as "other sources"; in this category, principals were to indicate whether they used exclusively for school revenue such sources as endowments, school plays, card parties, and so forth. The second point of the questionnaire was concerned with non-exclusive sources or combinations of sources and required the percentage of school revenue derived from each source used in combination. The third point required the principals to set down the per-pupil revenue derived in a year from all sources used. The fourth point was a request that principals indicate the source or combination of sources of revenue which they thought most adequate for procuring revenue for the schools. The questionnaires sent to the principals of diocesan secondary schools and to superintendents will be described later.

ELEMENTARY SCHOOLS

General parish funds were used exclusively as a source of revenue in 38.25 per cent of the elementary schools responding. Special school collections were used exclusively in less than one per cent of the schools. Tuition was an exclusive source of revenue in 15.85 per cent of the schools. No school reported using the sources suggested by the category "other sources" exclusively. Some combination of the four categories of sources, however, was used in 45.35 per cent of the schools.

In the schools which used a combination of the four major sources of revenue indicated in the questionnaire, 59.09 per cent of their revenue was derived from general parish funds, 2.3 per cent from special school collections, 34.97 per cent from tuition, and 3.64 per cent from "other sources." Nine different combinations of revenue sources were reported by these schools. The combination most frequently found was that of general parish funds and tuition; 51.81 per cent of the schools reporting combinations used this one. The next most popular combination was tuition and "other sources," which was found in 13.25 per cent of the schools. Only 4.82 per cent used a combination of

all four sources. The least popular combinations were special school collections and tuition and general parish funds, special school collections, and "other sources."

In the category "other sources," principals of elementary schools listed twenty-five different means of procuring revenue. Most frequently mentioned among these were school plays; next in order were card parties. Other means, such as, book and paper sales, book rental, bazaars, cafeteria profit, assistance from parent-teacher associations, movies, and so forth, were reported by less than three per cent of the schools. One school was supported in part by what the principal called the "Christian Family Association." This association, the principal indicated, was active in other elementary schools in her area. Its membership fee ranged from \$10.00 to \$15.00 a year in different schools, and any parishioner could become a member.

Over half, or 52.8 per cent, of the elementary school principals responding preferred the use of general parish funds as an exclusive source of revenue. Tuition as an exclusive source was favored by 29.57 per cent. Special school collections were preferred as an exclusive source by 4.41 per cent, while an equal percentage of the principals preferred to use exclusively "other sources," as already described. Some principals, however, were against the use of any one source exclusively; 8.78 per cent preferred combinations of at least two sources, general parish funds and special collections being by far the most favored combination.

Only ninety-three of the 214 elementary school principals responding to the questionnaire answered the question on the annual per-pupil revenue of the school. Principals not answering this question claimed that it was too difficult for them to arrive at even a reliable estimate of school revenue since so much of it was received as parish income and not specifically as school income. Many mentioned the fact that separate budgets were not kept for the school and other parish functions. In the light of these and other comments made in the principals' responses, the writer feels that even in the case of those principals who did give figures in answer to this question, these figures should be considered merely as estimates.

The year's revenue per pupil in the ninety-three elementary

schools reporting on this point ranged from \$9.00 to \$104.77, with a median of \$19.69, an upper quartile of \$29.79, and a lower quartile of \$14.49. Unfortunately, no attempt was made in the survey to determine whether revenue received through the sources already described was enough to defray current expenses in the schools reporting. If the figures given are at all reliable, it seems evident that some schools did not receive enough money to pay their way. Nevertheless, these schools operated for the full school year and did not close their doors, as so often happens, even today, in some public school districts when the revenues provided for the year are exhausted.

PARISH SECONDARY SCHOOLS

General parish funds were not used so frequently as an exclusive source of revenue for parish secondary schools as they were for elementary schools. On the other hand, there was proportionately greater use of tuition exclusively at the parish secondary school level than at the elementary school level. General parish funds were used exclusively by 20.38 per cent of the parish secondary schools reporting, while 29.62 per cent of them used tuition exclusively. Fifty per cent of these schools used combinations of sources; none of them relied exclusively on sources, such as, plays, card parties, bazaars, and so forth.

Where combinations of revenue sources were employed in parish secondary schools, 54.55 per cent of the revenue was derived from tuition; 41.10 per cent, from general parish funds; 0.96 per cent, from special school collections, and 3.39 per cent, from "other sources." The combination of revenue sources most frequently found was that of general parish funds and tuition; 59.26 of the schools using combinations used this one. The combination of tuition and other sources was the next most frequently used; 18.51 per cent of the schools followed this procedure. Three other combinations were found to be used, each in 7.41 per cent of the schools.

In the category "other sources," parish secondary school principals listed thirteen different sources of income used to help defray current expenses. The source most frequently listed was school plays, which, however, was reported by only six schools. Other sources, such as, fees for special subjects, book rental, and

athletics, were listed not more than twice in the responses of the fifty-four secondary school principals responding on this point. It may be that some principals failed to list a source unless it provided a margin of profit.

With regard to preference of revenue sources, the parish secondary school principals' responses followed closely the pattern of those of the elementary school principals. To some extent this was to be expected since some of the principals of the secondary schools were also the principals of the elementary schools in their respective parishes. General parish funds and tuition were the top preferences of the parish secondary school principals, 50.5 per cent preferring the former and 40.9 per cent preferring the latter. Only 6.82 per cent preferred a combination of general parish funds and tuition, while 2.28 per cent preferred a combination of general parish funds and "other sources," not including tuition.

Thirty-three parish secondary school principals supplied data on the per-pupil revenue in their schools for the year. This revenue ranged from \$16.80 to \$107.00, with a median of \$32.50, an upper quartile of \$57.50, and a lower quartile of \$24.17.

DIOCESAN SECONDARY SCHOOLS

As mentioned before, the questionnaire sent to principals of diocesan secondary schools differed somewhat from that sent to the principals of parish secondary schools and elementary schools. Five types of revenue sources were indicated in the questionnaire sent to principals of diocesan secondary schools: (1) tuition collected in the school by the principal or other school officer; (2) tuition collected from parents by pastors and forwarded either to the principal of the school or to a central diocesan finance office; (3) tuition, not collected directly from parents, but paid out of general parish funds by the pastor to either the principal of the school or to a central diocesan finance office; (4) assessment on each parish for diocesan secondary school maintenance and operation, prorated according to total parish incomes (but not according to the number of pupils from each parish attending the secondary school) and forwarded either to the principal or to a central diocesan finance office; and (5) "other sources," such as endowments, school plays, card

parties, and so forth. As in the other questionnaires, principals were asked to indicate the source which was used exclusively in their school; the percentage of income derived from each source, if a combination of sources was used; the single source or combination they preferred, and the annual per-pupil revenue of their school.

Twenty-one usable responses were received from the principals of the diocesan secondary schools. Only four schools reported the use of one source of revenue exclusively. In two schools, the principal collected tuition in the school directly from the pupils or their parents. The other exclusive practice, which was reported again by two schools, was the payment of tuition out of general parish funds by the pastor of the pupil to a central diocesan finance office. The other fifteen schools used various combinations of sources.

Slightly over half, or 52.12 per cent, of the revenue for current expenses in the diocesan secondary schools reporting was derived from tuition collected in the school from pupils or parents by the principal. Tuition paid out of general parish funds by pastors to central diocesan finance offices made up 19.22 per cent of the revenue; that paid by pastors directly to the principals, 3.16 per cent. Tuition collected by pastors from parents and forwarded to central diocesan finance offices amounted to 7.12 per cent of the revenue; that collected by pastors from parents and forwarded directly to the principal, 2.12 per cent. Only 3.42 per cent of the revenue of the schools reporting came from assessments on parishes prorated according to total parish income and collected by a central diocesan finance office. No case was reported where such assessments were paid directly to the principal of the school. Income from "other sources" amounted to 12.84 per cent of the total.

The most frequently used combination of sources was that of tuition collected in the school by the principal and "other sources"; 33.3 per cent of the schools reported this combination. The following three combinations were each found in 13.3 per cent of the schools: (1) tuition collected by the principal and tuition paid out of parish funds to a central diocesan finance office; (2) tuition collected by the principal from each pupil

and tuition paid out of parish funds directly to the principal; and (3) tuition collected by the principal from each pupil and assessments prorated according to parish income and collected by a central diocesan finance office. Four other types of combinations were found once each.

Among the "other sources" of revenue listed by the principals of diocesan secondary schools, those most frequently used were school plays, card parties, and dances. Again, as in the case of the parish secondary schools, athletics did not rank high as a source of school revenue.

Only eight of the twenty-two diocesan secondary school principals indicated a preference with regard to sources of school revenue. Three recommended a combination of low tuition paid by parents and a diocesan subsidy. This subsidy, they stated, should be secured from parishes by assessment based either on the number of pupils in the secondary school from respective parishes or prorated according to the income of the parish. Three other principals would abolish completely the practice of collecting tuition from pupils or parents. They favored entire support of diocesan secondary schools through diocesan funds, procured by diocesan authority from parishes. Tuition collecting in the school was supported by only one principal. Another principal suggested "intelligently planned school activities" as the best source of school revenue.

Nineteen of the twenty-two diocesan secondary school principals responding furnished data on the annual revenue per pupil. This ranged from \$35.00 to \$170.00, with an median of \$71.00, an upper quartile of \$79.05, and a lower quartile of \$48.90.

SUPERINTENDENTS

The questionnaire sent to the twenty-three archdiocesan superintendents was nothing more than a combination of the questionnaires sent to the principals. Fourteen superintendents answered, but two of the returned questionnaires had to be discarded because of incompleteness. Responses from the superintendents were used merely by way of confirming responses of the principals. In general, there was very close agreement between the responses of the superintendents and those of the

principals. A detailed analysis of the superintendents' responses would be repetitious of what has been presented so far. There was one disappointment in the responses of the superintendents; none of them ventured a preference for any single source or combination of sources of school revenue.

CONCLUSION

In spite of their limitations, the data presented indicate that parish and diocesan schools are far from being free, as the spirit of ecclesiastical legislation would have them. This is not intended as criticism; everyone knows the tremendous educational burden that the Church is carrying in this country. And, though tuition from individual pupils is still a major factor in financing Catholic schools, one may be sure that the picture presented in this report is much brighter than the one a similar survey made twenty-five years ago would have depicted.

The preference of so many principals for more extensive use of parish and diocesan funds as sources of current revenue for schools is foresight in the right direction. State school authorities have long since seen the need in our economy for broader tax bases for public school support. Some modification of the "equalization" principle employed in state support of local public schools might be satisfactorily adapted in diocesan school systems. An aid program based on this principle would be in accord with the spirit of ecclesiastical legislation for the support of schools. That parishes differ in ability to support their schools is undeniable. Often parishes with lower incomes have the greater number of pupils to educate. By means of a diocesan equalization program, funds could be raised on a diocesan basis and distributed to those parishes which are unable of their own means to adequately support their schools. Something along this line is being done at the secondary school level in dioceses where support of diocesan secondary schools is prorated among the parishes according to their respective incomes.

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A nationwide study of America's college libraries conducted by Charles F. Gosnell, New York State Librarian, reveals that the majority of college and university libraries are not providing sufficient books and other materials for their students.

BISHOP SPALDING'S VIEWS ON CHARACTER EDUCATION

BROTHER LAURIAN LA FOREST, C.S.C.*

Bishop Spalding has been called "one of the greatest exponents of Catholic education in America."¹ Of that there is little doubt, for his broad views of Catholic education took him through all the levels of interest from elementary through higher education. One of the best known instances of his interest in higher education is the part he played in establishing the Catholic University of America.

Being a man of vision, Bishop Spalding had to depend upon his faith—supernatural faith—to inform and enlighten his work, and to help him to realize his high ideals. His writings are replete with examples of this spirit of faith. His belief in education, and particularly in Catholic education, carried him far into this field. Being a prolific writer and an eloquent speaker, he was able to send his message to all who would hear him. Between the year 1877, when he was consecrated first bishop of the Diocese of Peoria, and 1916, the year of his death, Bishop Spalding exerted a great influence upon Catholic education in America, an influence which is still with us today.

HIS VIEWS ON EDUCATION IN GENERAL

Before considering Bishop Spalding's views on character education, it is well to form an idea of his views on education in general. Spalding believes that education is "man's conscious co-operation with the Infinite Being in promoting the development of life."² If there is any one statement or idea running through the bishop's works which characterizes his position on education, it would seem to be this: education is a matter of cooperation, of self-activity; it is not something that just hap-

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¹ Franz de Hovre and Edward B. Jordan, *Catholicism in Education*, p. 167. New York: Benziger Bros., 1934.

² John L. Spalding, *Means and Ends of Education*, p. 72. Chicago: A. C. McClurg and Co., 1895.

pens to someone not interested in being educated. The instructor is to do what he can to draw out the potentialities, but the student is the one who must do the acting which leads to learning.

Nothing but this cooperation with God toward the development of a full life seems to matter to the bishop, for, in his opinion, to pursue learning with a utilitarian motive is to be guilty of "apostasy from light," is to make of learning, a mere "desertion to the enemies of the soul."³ In other words, he sees in education a calling into play of the many capacities of man, but always with a view to greater perfection as an individual. In this he differs greatly from the more modern school of thought, where the individual is not neglected, to be sure, but is trained with an eye to his position in society.

The more modern school trains the individual for his part in *this* life, the system recognizing no real spiritual element in man's nature. Some may recognize man as a composite of material and immaterial elements; but this immaterial is hardly something calling for religion, according to their way of thinking. Yet, it is certain that if this important spiritual element in man is neglected, no amount of attention to his development as an individual will compensate for the loss involved. Man must be educated as a whole, just as he is, composed of body and soul, and any system of education which does not take both the spiritual and material into consideration is incomplete in every sense of the word. To those who hold these opinions, Spalding's reply, as found in his writings, is this: the only tenable position is that held by the Church, that "the proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian, . . ."⁴

HIS VIEWS ON CHARACTER EDUCATION

In his definition of character education, Bishop Spalding leaves one with the impression that self-activity is the basis of all character formation. He sees character education as something more than mere thinking, for it is the process used to

³ John L. Spalding, *Things of the Mind*, 9th ed., p. 177. Chicago: A. C. McClurg and Co., 1894.

⁴ Pope Pius XI, *Encyclical Letter on Christian Education of Youth*, p. 35. New York: The Paulist Press (no date).

arrive at character. Spalding defines character as "a permanent way of thinking, willing and acting."⁵ Other authorities on the formation of character could be quoted—Allers, Hull, McGucken, Conklin, Charters—and all seem agreed that character education means more than thinking; it means action, behavior patterns, and attitudes.

According to Spalding, character education is not something to be taught as a course in school; it is that something that should dominate and permeate the whole process of education. Since character is built on principles, the education which claims to result in the formation of character must necessarily be founded upon principles, and these must be based on truth. Character education must be such that it will point to truth, to Eternal Truth Itself, as the only foundation of all true character. It must teach youth to desire to *be* rather than to *have*. All too frequently today the quality of education is measured by what it can procure for the student, not by what it can, and will, make of him.

All real education is built upon inspiration. It is the inspired teacher who accomplishes great things in the mind of the young. It is he who is able to kindle that love of learning which results in true education, the perfection of self by conscious cooperation with God. This inspiration, this mind picture offered to the young may be called the ideal, the object for which they are to strive. Although Bishop Spalding does not offer any psychological explanation of the functional significance of an ideal, he must have understood it clearly, for he does insist upon having a high ideal. Yet, it would be idle to lay before youth a worthwhile ideal without at the same time impressing upon them the necessity of relentlessly pursuing it. Here the bishop drives home the lesson by his firm belief in *being*, not *having*, and being is certainly pursuing an ideal. He says, "What we have is not what we are; and the all-important thing is to be, and not to have."⁶

At the same time, youth is the problematic age, for while

⁵ John L. Spalding, *Aphorisms and Reflections*, p. 73. Chicago: A. C. McClurg and Co., 1901.

⁶ John L. Spalding, *Education and the Higher Life*, p. 127. Chicago: A. C. McClurg and Co., 1890.

it is the time of formation, it is also a period characterized by emotional instability. The purpose, then, of character education is to help youth to stabilize these emotions and make them serve in pursuing the ideal. Great changes must be brought about precisely during this period of inexperience and instability. Youth needs advice, requires help in envisioning great things, and that is the place of character education. In this help, the teacher must seek in many ways to point out to the young that although ideals are difficult of attainment, they must always remain the goal. The ideal will determine the character according to Spalding.

Once convinced that the attainment of the ideal is desirable, youth must be shown how this can be done. They must be shown how true character results only from the proper exercise of the will. In his book, *Things of the Mind*, Spalding makes clear how important he considers the will in character education when he says, "Character is educated will." Then he continues, "Will is dark, mind is luminous; and it is the purpose of education to flood the will with intellectual light."⁷ It is interesting to note that Allers has practically the same thing in mind when he writes, "Character depends mostly on will; but will in itself is blind unless enlightened by reason."⁸

In character education the will is to be used to make man conscious of right and wrong choices at all times, not by a mere mechanical process, a habit, but by a real effort to act according to principles which serve as guides in all circumstances. By exercising the will in making these right choices, this faculty is strengthening to the extent that right choices become the usual behavior of a man, and this consistent choosing makes for good character. But the will may be strengthened for good or bad, and the consequences of these choices will be the real character of the man making them.

If this importance of the will is granted, one must concede that every event in life leaves its mark on this faculty, one way or the other. For this reason, youth must be surrounded

⁷ John L. Spalding, *Things of the Mind*, 9th ed., p. 25. Chicago: A. C. McClurg and Co., 1894.

⁸ Rudolf Allers, *Character Education in Adolescence*, p. 179. New York: Joseph F. Wagner, Inc., 1940.

with the most wholesome experiences, and the will must be directed toward the most desirable among them. This process rules out immediately the idle talk of "breaking" the will of youngsters in order to force them to accept patterns of behavior which are considered by their elders as most desirable. Experience will naturally dictate certain choices to be made, but youth, by means of some form of motivation, must see the reasonableness of these choices which they are expected to make. Above all, youth must be made to realize that some things are done, whether we enjoy doing them or not, because they are morally right and represent the only reasonable course to follow.

In order to help youth to see the importance and the reasonableness of doing, or refraining from doing, certain things, it is necessary to furnish some kind of motivation. This motivation must be suited to the age and disposition of the subject, yet certain criteria must accompany all forms of motivation. The subject should be shown that the ideal is attainable or that the prohibition is reasonable. One may appeal to the emotions as one form, but to be more permanent, according to Lindworsky, the appeal should have something of the intellectual about it.⁹ Whatever approach is used, it is certain that only by exercise of the will in making right choices can youth be truly educated.

MEANS OF DEVELOPING CHARACTER

Since everything in life influences for good or ill the one receiving the impact of these situations, one could make an all-inclusive statement that everything serves as a means of developing character. Yet, since these different associations and situations group themselves somewhat, these influences can be treated under various headings: religion, the home, example of others, the part of the teacher, life situations in general, and the impact of great literature and history upon the mind of man.

Bishop Spalding gives nothing less than first place to religion, for he believes that the right kind of human life is based on religious faith and conduct, and that "the student who is not inspired by this principle may become a brilliant or a famous,

⁹ Johann Lindworsky, S.I., *The Training of the Will*, pp. 59-62. Milwaukee: The Bruce Publishing Co., 1929.

but not a great or a noble man."¹⁰ Spalding builds up his case in a very logical manner. He believes that education is primarily to form character; character must rest on a basis of morality; morality must have religion if it is to have life;¹¹ then it logically follows that religion must be given the first place in character formation.

Not everyone will agree with the position of the Church or of Bishop Spalding in this matter of character education. There are those who believe that ethics, but not religion, should be taught as a part of character education in public schools; but the science of ethics without the sanctions of religion becomes quite meaningless. Others will grant that religion is a unifying interest, but one that is unnecessary for moral living. They would distinguish between religion and ethics by stating that the former concerns one's relations with God, the latter with his fellowman. If religion furnishes the sanctions for the moral law, then religion must necessarily enter into one's relations with his fellowman as well as in his relations with God. There can be no such thing as character education without the sanctions of religion.

THE PART OF EXAMPLE AND THE HOME IN CHARACTER EDUCATION

Spalding actually says very little in his works about the part of the home in character education. In one instance, however, he seems to sum up very neatly the importance of the home in the life of the child. He says the home is the place where "the most lasting impressions and associations are formed," and where the child learns to live unselfishly, to cooperate with others, and to learn not only "the power of affection and devotion," but the very "lessons of humanity."¹²

If the home which usually takes in the members collectively means so much to the child, there can be little doubt about the importance of the example given by each member of the family

¹⁰ John L. Spalding, *Opportunity and Other Essays and Addresses*, 4th ed., p. 71. Chicago: A. C. McClurg and Co., 1900.

¹¹ John L. Spalding, *Things of the Mind*, 9th ed., p. 13. Chicago: A. C. McClurg and Co., 1894.

¹² John L. Spalding, *Religion and Art and Other Essays*, p. 115. Chicago: A. C. McClurg and Co., 1905.

to every other member. Spalding is a firm believer in this, for to him it is this impact of character upon youth that, in turn, builds character.¹³ He believes this is especially true of educators of youth, for their example is ever before the eyes of the young, and it is they who, in large part, pass on our Christian civilization, at least in the formal part of the child's training. Perhaps nowhere else does Spalding's faith in education shine more brightly than it does here, for with reference to teachers he says the teacher must be an "illumined human being who has deep faith in the power of education," and he must have a real desire to help those entrusted to him.¹⁴ His part in character formation is to stimulate to self-activity, suggesting what is true, good, and useful, so that the student may permit these good influences to mold his life.¹⁵

LIFE SITUATIONS IN CHARACTER EDUCATION

Life situations may mean for some a few great crises, but this is not what is meant by the term as used in character formation. True, these great events leave their mark and often enough they furnish a turning point for some individual, but ordinarily it is the small so-called insignificant events of daily life which build character or tear it down. This is undoubtedly the reason why a child is often asked to "give up" something he likes or would like to have, for it is these small denials that lead to the formation of great and sturdy characters. Small denials strengthen the will, and it has been pointed out already that character is fundamentally an educating of this will to make the right choices. Such choices require untold effort on the part of most people, but it is on effort that character is built.

IMPACT OF GREAT LITERATURE AND HISTORY

The last of the several agencies to be discussed with reference to the building of character is the impact made upon one as the result of reading great literature and history. Spalding

¹³ John L. Spalding, *Aphorisms and Reflections*, p. 162. Chicago: A. C. McClurg and Co., 1901.

¹⁴ John L. Spalding, *Means and Ends of Education*, p. 135. Chicago: A. C. McClurg and Co., 1895.

¹⁵ John L. Spalding, *Aphorisms and Reflections*, p. 128. Chicago: A. C. McClurg and Co., 1901.

is not alone in his belief that much is to be sought in great books.¹⁶ The current movement in educational circles would seem to indicate that some of the modern thinkers are of the same opinion. Bishop Spalding sees in great books an influence almost equal to that of human beings; he portrays them as containers of great men's thoughts, lying there awaiting the magical touch of the reader. Even while realizing what harm books may do to the unprepared reader, the bishop insists that one ought to know how to seek out what is true or high, even though these thoughts may be mixed in with matter that is somewhat base, as is sometimes the case in literature and history.

Literature, Spalding continues, is a mixture of truth and error, for it mirrors life which has its beauty and its plainness. History likewise records man's thoughts, words, and actions, and as such must record some rather sordid passages. To leave out all that is unsavory in man's conduct would be to falsify history. Character will not necessarily be harmed by knowing that man has sinned in his past life, but these errors and sins must always be treated for what they are—errors and sins. No amount of glorification can ever justify their commission. If seen in their true light, they should repel, not attract. Yet it is precisely because there is much danger of man absorbing what is undesirable and overlooking what is good that care must be exercised with the young, so that they may learn to make careful choices of reading matter.

Today the picture age has taken hold of youth, and reading is fast becoming a thing of the past. With the thousand and one distractions about them, can youth be blamed too much if they allow reading a rather insignificant place in their lives? Hardly, yet that does not free the builders of character from their duty toward these youngsters. There will be a much greater demand for direction, and particularly in the choice of reading. Literature and history offer a vast field of character-building material, but it is only raw material, so to speak. In these books lie, truth, goodness, and beauty, but these must be converted into good conduct, and that is the great challenge to all educators.

¹⁶ For an excellent discussion of this topic, see Sir Richard Livingstone, *On Education*, Part II. New York: The Macmillan Co., 1945.

WHY ARE YOU THUMBS DOWN?

SISTER MARY ALOISE, S.N.D.*

Considerable controversy has recently arisen concerning a new approach to the teaching of English, and from it has issued much constructive thought and endeavor. There are some secondary teachers among us who still adhere to the traditional state curriculum in English, and who do not see the need for building one of our own to form articulate Catholics through the study of works which are Catholic and catholic. Some teachers are "thumbs down" on what they know little or nothing about. Sweeping, negative, condemning statements have been made concerning such undertakings by teachers who have some, but far from complete, information regarding them. An actual situation will prove that it is unfair for a teacher to judge a curriculum or an approach merely by her own experience of it, unless she has been fully equipped with the tools she needs and has been thoroughly instructed regarding their use.

Some of us have been teaching English for many years and have reason to believe that our efforts have been to some degree successful, but we have been reading and hearing so much about the challenges to education today. We have taken to heart the message of the Holy Father, asking us to direct our forces toward shaping the perfect Christian. We realize that our curricula must be adjusted to the needs of modern youth, and that our religion courses must carry over into life. What should we do about it? How shall we proceed? Should each individual teacher blaze a new trail or should we give some good start a fair trial? Sister Mary Rosenda, O.S.F., offers us an English program that is integrated with the principles of Christian social living, and we decide to try it.¹

We start out with *Wind, Sand and Stars* by St. Exupery, and before we know it, we make a forced landing in a desert of

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¹ Sister Mary Rosenda, O.S.F., and others, *The Christian Impact in English*. 2 vols. Milwaukee: The Seraphic Press, 1949.

dead beginnings. We think we have failed because some of our students have evaluated the book as "boring," the vocabulary, too difficult, the thought, too deep and subtle. Then we conclude: the whole method is impractical.

We tried to teach this book with exactly the same approach and methods that we have used for twenty years. There is the trap. We cannot use antediluvian methods to stem a twentieth century flood. We must make our approach carefully, cautiously, and with an almost reverential distrust in ourselves. I believe there is an analogy between teaching the *Christian Impact* the first time and the following taken from Liagre's Preface to *A Retreat with St. Therese*: "Once again, I say, let us distrust our knowledge, our views, our theories, our methods. If they give us any self-esteem, any feeling of wisdom, put them aside. There may be many delusions, and wrong ideas that way." If we wish to use the plan of the *Christian Impact*, we must do it in the way that the authors intend it to be done, not in the way we think it should be done. Before we make the attempt, it may be well to forget the old methods of approach, and then try to acquire the new. Recall the novice who said to St. Therese, "Oh, when I think of all I have yet to acquire," and the Saint's succinct answer filled with wise practicality, "Say rather, to lose."

Recently an English teacher stated that she had not succeeded with *Wind, Sand and Stars*, a core book for the freshmen, although the mental calibre of her class was above average. Despite her anticipations, the class seemed wholly unprepared for this type of reading and in consequence, registered lack of interest and of understanding of vocabulary. Now several factors may cause difficulty for one who is meeting this experience for the first time. Fundamentally she must have more than a reading knowledge of the handbooks to be ready for the adventure to teach the unit in "Adventure." The reading alone does not suffice to give her the technique to be used. To make the attempt without familiarity with the method of procedure is to risk spoiling the work for herself and for other teachers as well.

In the Foreword to *The Christian Impact in English* we are told that we may have to "rethink some of our ideas and to revamp some of our methods," and in the Introduction we read,

"Education needs violence." The second quotation is just as applicable to the teacher as it is to the student, for the former must have an enriched reading background, acquired by great effort, to direct the reading, writing, speaking, and listening skills of her students. This suggested background reading affects her life spiritually as she becomes more intimately acquainted with writers like Walter Farrell, Frank Sheed, Gerald Vann, Dietrich von Hildebrand, Edward Leen, Dom Marmion, and intellectually, as she meets Eric Gill, Charles Peguy, Leon Bloy, Francois Mauriac, Georges Bernanos, and a host of others. All this material will be brought to bear upon her students through her assignments but not by moralizing or by preaching.

While we are speaking of the background of a unit, it might be well to emphasize a very important feature of the *Christian Impact* method. Sister Mary Rosenda insists that "the ultimate objectives are attained not by direct precept or by moralization, but by creating the awareness, understandings, and attitudes that the study of English carries potentially." The background and the objectives presented in the handbook are only to assist the teacher by summing up the values which can be found in the books chosen for each unit. As the students read the books, the values must evolve. This is just the reverse of what some teachers attempt. If the desired outcomes are not realized, the teacher is not to force them on the student, for as English is an art form, she has not the freedom that a religion teacher has to make a factual presentation. She is to prepare her assignments for each of the four skills in such a way that the evolution of values takes place. Teaching this way "needs violence." Therefore, a teacher may not lay "a background, detailed, methodical" directly, but must try to bring out her objectives through her assignments. One does not first explain the philosophy of adventure and then proceed to read. For each unit there is a controlling idea, which emerges from the reading and is illuminated in the speaking and writing assignments. This controlling idea is present in the teacher's mind from the very beginning of the unit, but takes form gradually for the student as he proceeds.

After the teacher has determined the objectives and under-

standings to be derived, she prepares the orientation of the unit. This, the author states, is the delicate, sensitive part, designed to awaken the student's interest and anticipation of a delightful intellectual experience, which the unit is intended to be. For this part of the work, the teacher may use any interesting current material from which the students can derive some concepts of adventure, true and false. This may lead to a group discussion of adventure and a correlation may be made with the underlying principles of *The Quest for Happiness*, which they may be using in religion class. The chairman may so direct the discussions as to bring out their ideas of false adventure as, for thrills or for escape, courage versus insane daring, true adventure, natural, intellectual, and supernatural. This is a challenging assignment for the talented group, but the less gifted students also share in their rich thoughts. If the latter are excluded, they will miss the enriched notion of Christian living growing out of the discussions. Moreover, it is not imperative that all be able to understand everything that is in the book.

The prepared assignments telling them what to look for: difficult words or parts, passages for discussion, and the like, are made according to the length of the chapters. *Wind, Sand and Stars*, an adventure overcoming the sensate on the natural level, releases some very fine thinking. Gradually the students are helped to discover the three levels: sensate, rational, and supernatural. Each assignment, determined by the objectives for the unit, should be planned to contribute toward making a change in the students. Such assignments may be to select the universals, the striking thoughts, the prose images, or the incidents that illustrate human relations. These may help them to see that real adventure is making the ordinary happenings rich and full, and that the surface meaning is not the only one. Passages from Halliburton's books may be used for contrast. The thrill in St. Exupery's adventure is related to responsibility to duty, another topic for discussion. The author has the right attitude toward the material universe and toward other people, and a reverence for men and creation.

NEED FOR SELF-ACTIVITY

Much of the success of the unit depends upon the amount of self-activity the teacher is able to elicit. Passive listening contributes very little to the formation of convictions. Freedom in its relation to responsibility, freedom within order, freedom *from* versus freedom *for*, the machine as a result of adventure are only a few of the topics for discussion suggested by Sister Mary Rosenda.

When the work of *Wind, Sand and Stars* is about three-fourths completed, the students, in groups of six, read the core books and discuss them. Because *Alice in Wonderland*, *The Adventures of Tom Sawyer* and *Huckleberry Finn* are satires, a brief explanation of that technique should be made first. The foundation may be laid by using *The Secret of Pooduck Island* by Noyes. After telling them what a satire is, let the students come to their own realizations. This teaches them to penetrate the surface to find the meaning and helps to counteract the modern tendency to accept surface conclusions and to live on surface levels.

The group assigned to the Father Brown detective stories, adventures on an intellectual level, will discover that Chesterton's treatment of the criminal differs from that of most writers of detective stories. Chesterton treats his characters as human beings and brings in their relationship with God. The adventure is that of one human being trying to rehabilitate another.

In these smaller group discussions, the students have more than the mere story to talk about. One of the objectives of the *Christian Impact* method is to break down plot-reading. If the plot of the book is the only thing that students remember, the book is not great literature. That may have been the approach to *Wind, Sand and Stars* made by the students who found it "boring." They were looking for a "story." Stating that the book is an intellectual adventure which will challenge their powers, before they being to read, may help plot readers to find new horizons in their reading.

The structure of a unit demands that all the areas, reading, speaking, writing, listening, and the ground skills receive due emphasis during the nine weeks. In the manual, but more

specifically in her courses, Sister Mary Rosenda gives many practical suggestions for each of these areas. The last two weeks of the unit are devoted to evaluation and testing.

ARE PUPILS READY?

The charge that freshmen are not prepared for the type of reading found in St. Exupery's book is only partly true. But would it not be rather naive to expect beginners to come into high school with highly intellectual and mature Christian tastes? Is it not the most important purpose of the *Christian Impact* program to form their tastes and judgments? At no stage of their development will this task be an easy one, for Catholic youth in the early teens are not too young to be already affected, sometimes very seriously, by the materialistic thinking they encounter on all sides. It is evident, however, that the formation or the regeneration of taste is more likely to succeed if begun in the first year, rather than later on.

A teacher who has been successfully using the *Christian Impact* approach for three years, stated that the majority of her students had found the book difficult reading but that the discussions to which various passages led were most interesting. That is where the value of the book lies—the ideas on the isolation of the individual personality, brotherhood, appreciation of the little things in life, and love for one's craft. This sister now teaches the same students as juniors and finds it particularly gratifying that this is the book to which they refer most frequently in making comparisons. Several have asked to borrow the book from freshmen so that they may read it again with more understanding, "now that we have read more." This is more valuable as a reaction than delight in an adventure book, which may be nothing more than a dressed-up plot. A logical conclusion for those who insist on giving students only books on their level that will capture their interest is that this practice may wind up by giving them comic books. If the teacher helps the students to see how they are being helped and developed intellectually, they will respond. The teacher referred to above also stated that with an unusually slow class, she covered a smaller portion of the book, gave them helping assignments and

found the results gratifying. In the "Introduction" to the *Manual for the Christian Impact in English*, we read: "The keynote to the use of the book is freedom. Hence, if a teacher finds any book too difficult for her class, she can postpone its reading and take up another unit."

An investigation of the reactions of students to *Wind, Sand and Stars* revealed that whereas one entire class registered vibrant enthusiasm for it, another almost universally found the book tiresome and boring. What is the cause? The values are there in the book. They emerged for the student who reported that after the class had read the book, she went to the library and read it again; as also for the one who took the book home and read it one night until 12:30. Still others said that they were enriched in thought and that they were much impressed by the author's personal feelings in various situations. Still another said that St. Exupery showed him how to live a fuller, richer life by helping him to get "new meanings out of old appearances" and by just enjoying the simple things in life.

The difficulty with vocabulary did not seem too great; the majority said that they often had to consult the dictionary, an excellent habit to cultivate. With the teacher's assistance over the most difficult portions, the students then discussed the ideas with one another. Does any teacher find that freshmen read the traditional classics alone with any more success, or is there a class that is able to read Shakespeare without much vocabulary trouble and teacher assistance?

Most high school teachers have had some acquaintance with the text books and the principles upon which the Catholic elementary school system in the United States is based. To the freshmen coming from schools which are closely associated with the Commission on American Citizenship, established by the Catholic University of America, a book like *Wind, Sand and Stars*, should be no great problem. They have read almost the entire chapter, "Prisoner of the Sand," in the reader of the Faith and Freedom series for the eighth grade. Including illustrations, it covers some twenty-three pages in Section IV, "Christ the King, Lights the Lamps of the World." The vocabulary in this section has not been simplified and the thought has not been

watered down. For some years already, many grade schools have been following the educational plans made by Monsignor George Johnson. As Sister Janet, S.C., a member of the Commission, stated, in a recent talk to the secondary teachers of the Diocese of Toledo, the *Christian Impact in English* has been built on the very same plan. It seems but logical, therefore, for the students to continue in high school where they left off in the grades. Unassisted, their maturing minds will follow the easier course of reading books which are intellectually unchallenging and morally un-Christian. If taught effectively, a more difficult book of the type discussed will open up new horizons for the students and will clarify their thinking.

Too often the charge is made that our students are "spoon-fed." When teachers refuse to accept the challenge that such books offer, there is danger of "spoon-feeding." A closer articulation in principles and methods between elementary and secondary schools will make for integration, which will react with wholesome results upon the disintegrating tendency prevalent in all phases of human living.

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Dr. William R. Duffey, director of Marquette University speech clinic and authority on speech correction, died in August.

The National Catholic Educational Press Conference will meet for three days in Milwaukee City Auditorium, starting October 26.

Two prizes were won by students in each of two colleges, St. Mary's, Xavier, Kans., and Mundelein, Chicago, Ill., in the Catholic School Press Association's recent writing contest.

Students who secured jobs through the placement bureau of St. John's University, Brooklyn, N.Y., during the last year received salaries totalling \$1,000,020, half of it on part-time.

According to the Education Press Association *Express News Letter* (August 14), all college graduates found plenty of jobs immediately upon leaving school in June, some at \$8,000 a year.

Every Freshman now entering Harvard is required to take three general education courses during his first two years: one in humanities, one in social sciences, one in natural sciences.

WHAT MAKES LYDIA RUN?

PETER IBKET*

During four decades of this violently boiling twentieth century I have been in close scholastic contact with many hundreds of students in our small mid-western colleges. The changes which have come during that time run the gamut of wars, declared and undeclared, depressions and recoveries, the philosophies of production and limitation. We have recently been so disturbed by world-shaking events that we often turn pathetically for relief to meditation on the agelessness of Orphan Annie and the marvelously arranged reappearances of Daddy Warbucks, or whatever. The young men and women who have been in my classes have been similarly affected. But these young people have come from Asia, Europe, Central America and our own beloved and confused United States. I hope my own education has been flexible enough during the years through study and analysis of the generations alongside of which I have moved. In measuring complaints and reactions, strivings and frustrations, graspings and loosings of ideas and ideals, I have set up two categories: first: what American students think; second, what students from other parts of the world think about what American students think. A quite general observation comes from the lips of students whose origin is other than American. Repeatedly they say with differing accent and characteristically racial gestures:

"You Americans have so much of everything—food, clothing, shelter, schooling, opportunity, amusement, money. But you do not seem to appreciate it. You are, how shall we say it? all the time bored!"

Please, then, let me introduce the young Ukrainian Lydia. That is her true name though it would be best to conceal her family name for security reasons. Lydia first came to my classes some years ago as an auditor. She was a large, bony-faced, wide-mouthed but attractive girl. She had wandered over much

*Peter Ibbet is a pseudonym for a lay professor in a Catholic girls college; the pseudonym is used here in the interest of Lydia's security.

of Europe with her family seeking for something more than mere survival. She sat in class using a combination of awe and dignity to help her understand the people and things she saw. Her nerves were taut. She was persistently silent. Most of her classmates ignored her. Occasionally there would be in Lydia's eyes the glint of partially controlled tears. Since she was an auditor I let her find her way alone, feeling that those who have been hounded by the horrors of war like best of all, for a time at least, to be let alone. The year moved along toward closing time. Lydia was beginning to experiment with a shy smile. It was a sorry effort but it indicated that emotions which had been rubbed raw, were healing and limping back into use.

Later Lydia became a regular member of the class. Her orientation was incomplete but she was able to cover many natural mistakes with a serenity that came partly from inheritance, partly from experience. Classmates began to take notice of her. When the yearbook came out some students who lived on the excitements of social success and the "newest" of everything discovered that the finest picture was that of dignified, unglamorous Lydia. They wanted to know how it could have happened. What did she have that they didn't have? Some of the more thoughtful began to speculate about the difference between the inside and the outside of personality. Lydia smiled at her friends' comments and looked wise. She had arrived in the American sense and that sufficed. I used the occasion to ask Lydia to set down some notes about her European experiences that I might, with some of her directness and naivete, present her to a larger group.

Lydia is, as I have said, from the Ukraine. Her people were of the middle class; they had both substance and standing. When that which we call World War II flamed over Europe Lydia was a pupil in the sixth grade of a school in the southern part of Poland. War between the Germans and the Poles affected everyone down to the smallest towns. Movement of noncombatants went on day and night depending on the tides of battle. Lydia's family was warned by sympathetic friends that it would be wise for them to move toward the West. All "foreigners" were suspect as enemy agents. Twice in the quiet of the night Lydia's father was rushed to police headquarters for examina-

tion. He returned filled with alarm, resolved that to be on the move was better than to be dead. Much later when Germany and Russia partitioned Poland between them Lydia's father found an Ukrainian officer among the Russians who was willing to help them escape. They were loaded into a truck and sent to Sambor. In that area committees of Germans had been organized in order to gather their countrymen for repatriation. Those in charge of movement accepted anyone who made it profitable for them: Germans, Poles, Jews, Hungarians. Lydia and her family got to Lotz by dint of patience and bribes. They were among the three hundred assigned to an abandoned factory. In this straw-strewn "home" the hundreds were sorted and assigned enough space in which to stretch out. The floor was bed and board. All remained in the building for six months. Sanitation was unknown. Vermin and disease spread like fire in dry grass. Babies and small children died quickly. Autopsies showed that their stomachs and lungs were filled with bits of straw. The only variation to break the monotony came when winter succeeded fall.

Yet they did manage to move on to Krosno near the Russian border. The father of the family got work as a lawyer. Life was better than it had been for a long time. Lydia received private tutorage though it was against police regulations. Discovery would lead to a concentration camp. Students concealed their books as they walked the streets. At term end they appeared at the schools to pass the examination. When the ghastly friendship between Germany and Russia became the even more ghastly war Lydia's people went back to Sambor. The German armies were advancing into Russia. The lives of ordinary people such as Lydia became quieter. Then the far flung battlelines of Germany began to crumple. Rumor of disaster was followed by disaster itself. The Red Armies were beating their way back. The collapse of the Nazi strength washed Lydia, her father and mother and uncounted thousands of others, including the bedraggled and defeated Germans into a human stream that broke into pieces at the least obstacle. The little towns in the mountains absorbed many of the wanderers. Always there were fear, hurt and searching. In one town Lydia's home was a build-

ing attached to a church. One room served eight people—Lydia, her father and mother, an aunt and an uncle, an old monk and a young couple. Generally the young girl slept under the table. Food, when it could be obtained, cost a fortune. Attack and counter-attack sent everyone into the cellars. Buildings were blasted open to the weather but they still remained "living" quarters. All doors had to be kept open. Russian soldiers wandered in and out. What they said and did is best left to the imagination. The bedeviled occupants of the various shelters learned to look on, never speak and communicate by means of furtive gestures and looks.

One day Lydia and her mother were walking along the street. Two drunken Russian soldiers confronted them with drawn guns. The women were recognized; they tried to get away by walking faster and pointing to the place where they lived. Soon their place of refuge was surrounded by a band of soldiers. Now it was surrender and be taken to the police or hand over whatever they possessed to be given a chance to slink away and be forgotten about. The soldiers collected all Lydia and her family had, not much to be sure, and went their way to collect from new victims. The next day Lydia and her mother took refuge in a doctor's office. They knew the nurse. She took them to her quarters and kept them under cover for several weeks. The father of the family lived as and where he could. But relief came. Lydia's people were given a chance to move westward in cattle vans. A journey which would ordinarily have taken a few hours required ten days. Stagnation, railroad sidings and waiting—fights and shootings—insults and violations added to the dreariness. German refugees starved to death with others whose countries the Germans had overridden. Women and girls died horribly from the brutality of wild Russian soldiers. Lydia lived with the spectacle of innocent people having their eyes opened by disillusionment and then closed forever in death.

In the middle of 1946 Lydia and her parents succeeded in making their way to a Polish port. The father obtained work as a port clerk and arranged for false papers and identifications. He found a Swedish captain whose vessel was taking on a cargo of coal. This man agreed to take the group to Sweden. All three were hidden in a paint locker and when the police searched

the ship they escaped detection. When the ship touched the shore of Sweden Lydia's father reported immediately to the police and asked asylum for his family. It was granted until such time as passage to America could be arranged.

Getting to the United States—the goal of most of the wanderers in the world—called for patience, ingenuity and some capital. The great day finally came; Lydia and her family were on their way to our country. Lydia entered a college in the Middle West; her parents went ahead to South America where they would set up a home and await her graduation. So ends Lydia's story save that at the end of her notes she typed these words:

"The rest you know, Mr. Ibbet. As you see it was not so bad after all. We were lucky."

I wonder how many of us could set down such a comment if we had gone through Lydia's experiences?

Lydia has received her degree and is making plans to join her parents in South America. The young lady represents something more than an education achieved under difficulties. The title of this article should be repeated here: What Makes Lydia Run? The repetition suggests another question for the thousands of young men and women in our colleges: What makes the young American college student run?

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According to an article in the August *School Executive* by Architect Harry W. Gillies, the least successful of all "multiple use" auditoriums is the auditorium-gymnasium.

The Princeton University Library has revealed that a 225-year-old copy book of a New Jersey school boy contained this unusual arithmetic problem: "A Certain man and his wife did usually drink out a Vessell of beere in 12 days and the Husband found by often experience that his wife being absent it would last hime 20 days. The question is how many dayes the wife would be drinking it alone?"

American Forest Products Industries, Inc., 1319 18th St., N.W., Washington 6, D.C., is distributing free to teachers a variety of teaching aids, including charts, film strips, and a motion picture. A bibliography of aids is sent on request.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

LOGICAL POSITIVISM IN AMERICAN EDUCATION by Rev. Cornelius L. Maloney, Ph.D.

The philosophy of the Vienna Circle is an empiricism established by logical methods. It is "established" by showing that under analysis the meaning of concepts and propositions is ultimately empirical in every case. Propositions which are not ostensibly empirical in reference are reducible to empirical propositions or are simply nonsense.

The dissertation is a study of the aims and tenets of the philosophy of the Vienna Circle to ascertain the influence of this recent movement upon American education. The philosophical antecedents of the movement were discovered by evaluating the contributions to the spirit and content of this new empiricism made by philosophers from Descartes to Wittgenstein.

Logical positivism is considered particularly under the headings: metaphysics, psychology, epistemology, and ethics. There is ample evidence of the influence of the spirit of Logical positivism in the American educational scene, although there is no strict application of its philosophy to the practical business of pedagogy.

A STUDY OF THE PROBLEMS OF CERTAIN CATHOLIC HIGH SCHOOL BOYS AS TOLD BY THEMSELVES AND THEIR TEACHERS by Rev. Joseph Peter Finn, Ph.D.

The purpose of this investigation was to ascertain from factual data certain guidance needs which could serve as a basis for practical guidance programs in Catholic secondary schools.

A technique of voluntary written response of the essay type was employed to collect information regarding personal problems of high school students, persons or agencies consulted by them in their personal problems and teachers' reactions as to what they considered problems of their students to be. Students and teachers of selected Canadian Urban Catholic high

*A limited number of these published doctoral dissertations are available in the office of the Catholic University Press, Administration Building, The Catholic University of America, Washington 17, D.C.

schools located in the province of Ontario cooperated in revealing information requested.

Approximately three out of every four problems revealed were either moral (29.8 per cent), scholastic (26.7 per cent), or vocational (17.4 per cent). Among grade levels represented, certain significant quantitative patterns were discerned regarding problems. Consultation was not reported in connection with nearly one-half of all problems revealed. Of types of consultants reported, religious sources of help (40.9 per cent), members of students' families (25.5 per cent), and teachers (11.4 per cent) were most frequently cited as consultants in connection with different types of problems. The inadequate consultation reported yielded no pattern of increased frequency from grade to grade. Attendance at particular schools did not seem to exert decisive influence on types or frequencies of problems and consultants revealed by students. In regard to student problems, an over-all pattern of agreement between teacher and student response was generally evidenced.

Results of the study suggested implications for more effective individual and group guidance. Typical problems of students pointed to the importance of individualized religious counseling, wholesome, practical moral instruction, provisions for coping with specific, yet prevalent, scholastic difficulties and need for orientation of individual students towards general areas of vocational preference. Also it was indicated that individual students should be encouraged to greater utilization of available guidance.

CHURCH-STATE RELATIONSHIPS IN EDUCATION IN THE STATE OF NEW YORK by Rev. Edward Michael Connors, Ph.D.

This dissertation traces the history of church-state relationships in education in the State of New York from 1825, when religious schools in New York City were denied public funds for the first time, to 1940, when the released time and bus transportation issues were settled to the satisfaction of religious interests. A previous study has treated educational relations between church and state from colonial times until 1825. The present work carries the investigation through the remaining years of the nineteenth century and into recent times.

The study has revealed that a clearly discernible trend from

sectarianism to secularism in public education was evident in relation to two great controversies, that of granting funds to religious schools, and that of permitting Bible-reading in the public schools. From 1825 to 1840 the Public School Society, through its virtual monopoly over the common school fund, dominated public education in New York City. In 1831, the Roman Catholic Orphan Asylum Society and the Methodist Episcopal Charity School petitioned the common council for a share in the school money, the former successfully, the latter unsuccessfully. From 1840 to 1842 Catholics, led by Bishop John Hughes, sought public funds for their schools from the Common Council of New York City and the state legislature at Albany. Their efforts met defeat, but the Maclay Act of April 9, 1842, extending the district system of educational supervision to the city, thereby ended the monopoly of the Public School Society.

Decisions in 1853, 1872, and 1884 by state superintendents of public instruction settled state educational policy that no pupil with conscientious objections could be compelled to attend Bible-reading sessions in public schools. The celebrated Poughkeepsie Plan, initiated in 1873 when St. Peter's Church leased its school to the Poughkeepsie Board of Education and the latter financed the secular instruction imparted, was terminated by a ruling of the state superintendent in 1899. The New York Court of Appeals in 1927 upheld the legality of the released time plan. In 1938, the Constitutional Convention amended the state constitution to permit the legislation to provide free bus transportation for denominational school pupils.

A STUDY OF THE SOCIO-ECONOMIC AND PERSONAL FACTORS IN THE SCHOOL AND SUBSEQUENT ADJUSTMENT OF A SELECTED GROUP OF HIGH SCHOOL STUDENTS by Bennetta Washington, Ph.D.

The study is concerned with the in-school adjustment and the subsequent activities for an eight-year period of the June, 1941, graduating class of the Armstrong High School, Washington, District of Columbia. The main areas of research include an appraisal of the characteristics of the students, a comparison of the academic success with the revealed characteristics of the students, and a comparison of the in-school adjustment with the later vocational and educational activities of the students.

COLLEGE AND SECONDARY SCHOOL NOTES

Archbishop John Carroll High School (Washington, D.C.) was dedicated by His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, Sunday, September 9. The new school, named in honor of the first member of the American hierarchy, is the first archdiocesan high school to be erected in the Archdiocese of Washington. An altar on which Archbishop Carroll celebrated Mass will be enclosed in the main altar of the school's student chapel.

A crowd of 10,000 witnessed the dedication ceremony and procession in which twenty bishops and hundreds of the clergy and religious took part. His Excellency Patrick A. O'Boyle, Archbishop of Washington, in accepting the official presentation of the school to the archdiocese, made in the name of the priests and people by His Excellency John J. McNamara, Auxiliary Bishop of Washington, thanked the faithful for their generous interest in Catholic education and pledged the school to return their gift a hundredfold in developing young men of sound Christian and American character.

Built at a cost of over \$2,000,000, the new school is located on a scenic eleven-acre site between Soldier's Home and the Catholic University of America. Its design is attractive, and its plan and furnishings are modern in every way. Its first freshman class of 250 boys represents virtually every parish in the District of Columbia. The Very Rev. Edward V. Stanford, O.S.A., nationally known educator, is rector of the school, which has a pioneer staff of eleven Augustinian priests and brothers and two lay teachers.

A minimum national goal of \$50,000 to aid needy foreign students through the relief department of Pax Romana, international student organization, was voted by the five hundred delegates to the National Federation of Catholic College Students convention, held in St. Paul, Minn., in September. Delegates authorized sending five official representatives to the Pax Romana congress in Montreal next August. They also decided

that the displaced persons program of NFCCS should be discontinued. Edward Diedrich, a senior at St. Benedict's College, Atchison, Kans., was elected president of the Federation, which will hold its 1952 convention at the University of Notre Dame.

A thousand dollars in prizes will be offered to high school and college students of New England in an essay contest being held in conjunction with the twenty-ninth annual convention of the National Catholic Rural Life Conference, to be held in Boston, October 20 to 23. Its purpose is to make the philosophy, aims, and problems of rural life better known to the youth of New England. Students enrolled in New England colleges may submit an essay on either of the following topics: "Value of Rural Living for the Christian Family" or "City-Country Interrelationships." Topics for high school students are "The Catholic Church in Rural America" and "Soil Conservation and Urban Welfare." High school manuscripts must be mailed before midnight, October 5; college manuscripts, before midnight, October 12.

St. Bonaventure University is offering this semester for the first time a program leading to the degree of Doctor of Philosophy in Biology. The program requires a minimum of three years residence and is open to properly qualified students having a B.A. or B.S. degree. It is especially designed to give students a knowledge of the world of living things. In the belief that all scientists must understand and appreciate the philosophy by which they live and work, the study of philosophy will be included in the program, particularly the philosophy of science.

De Paul University inaugurated an institute on Soviet studies this semester. The program is designed to promote understanding of the impact of Russian communism upon the cultures of those European nations which have fallen under Soviet domination. A series of four courses will be presented during the autumn, winter, and spring quarters, and during the autumn-winter term. No previous college work is necessary for attendance, but institute courses may be applied for credit by qualified students who undertake required assignments in addition to attendance at lectures.

Lewis College, Lockport, Ill., opened this semester with two firsts: its first year as a complete four-year college and its first year as a co-educational institution. In expanding to a four-year college, the former Lewis School of Aeronautics has considerably enlarged its curriculum, adding sufficient courses for majors in chemistry, biology, physics, literature, philosophy, political science, history, education, business administration, and three years of engineering. Both philosophy and religion courses are required every year a student is in the school.

The master's degree in home economics education was awarded by Saint Louis University for the first time this past summer. Saint Louis is the only Catholic university offering the master's degree in this field. Cooperating with the university in this program is Fontbonne College. Recipients of the first degrees were five nuns. . . . A total of 3,370 students were registered in the four summer sessions and special institutes of the university this year. . . . Mount St. Rose Sanatorium, an institution for the care of tuberculosis patients and one of the university's hospitals, will celebrate its fiftieth anniversary, October 6 and 7. . . . Rev. Raymond E. Bernard, S.J., had been appointed managing editor of *Social Order*, Catholic monthly published by the Institute of Social Order at the university.

The Martin de Porres Scholarship Committee of St. Mary's College, Notre Dame, Ind., is providing for the third time a complete scholarship for the education of a Negro girl for one year. The scholarship committee is a student organization devoted to fighting racism. Through a penny a day contribution by most of the student body it is possible to finance one student completely for a year, including board, room, tuition, and all fees. The college administration has agreed to give such scholarship winners an opportunity to earn their education in the succeeding years. The two previous winners are now financing themselves through student employment. Each year the scholarship is offered a bishop in a southern state. Bishop Thomas J. Toolen of Mobile accepted the offer this year.

Marquette University installed a modified quarter system of instruction in its schools of medicine and dentistry this fall.

Three trimesters of 12 weeks each will supplant the normal two semesters of 16 weeks each. With the exception of the College of Engineering, which follows a year-round quarter program, the university's other schools and colleges will remain on the regular two-semester program. The change in medicine and dentistry is designed to permit acceleration of training in the healing arts in the event of a more serious national emergency. Under the modified quarter program, four years of training will be required to fulfill requirements for the degrees of doctor of medicine or doctor of dental surgery.

The Father Cavanaugh Testimonial Fund with a goal of \$3,000,000 by July of 1952 was launched early this fall by the University of Notre Dame Foundation. The Testimonial Fund is designed as a tribute to Rev. John J. Cavanaugh, fifteenth president of Notre Dame. Under Father Cavanaugh's leadership the Foundation started a program in 1948 to acquire \$25,000,000 during the ensuing ten-year period. Since that time alumni and non-alumni friends have given \$7,000,000 to Notre Dame.

Four hundred freshmen registered at Providence College for the Dominican institution's thirty-third academic year. Four new Dominican priests have been added to the teaching staff: Rev. Richard D. Danilowicz and Rev. John J. Mahoney, from the Catholic University of America; Rev. Florent G. Martin, from Laval University, and Rev. George Q. McSweeney. . . . Providence College awarded certificates in theology to 47 nuns this summer.

NEWSBITS

Three science scholarships for Spanish students have been founded by Archbishop Cushing of Boston at Merrimack College.

Xavier University, New Orleans, has inaugurated a four-year program leading to the B.S. degree in medical technology.

Sister M. Thecla, I.H.M., who recently received her doctor's degree in English at the Catholic University of America, was appointed president of Immaculate Heart College, Los Angeles.

ELEMENTARY SCHOOL NOTES

Religious training of children belongs primarily to parents; teachers are only secondary agents in the education of youth. Teachers, therefore, should cooperate with parents and supplement their efforts to provide religious education for their children but they should not relieve parents of their primary duty. This truth was strongly emphasized by both the Most Rev. Richard J. Cushing, Archbishop of Boston, and Rt. Rev. Msgr. Cornelius T. Sherlock, Superintendent of Catholic Schools, at the 42nd annual Teachers' Institute of the Archdiocese. Teachers were urged to strive for closer and better relationships with parents in order that both they and parents might supply the religious guidance so necessary to growing children.

Also highlighted on the program of the Institute was Rt. Rev. Msgr. Luigi Ligutti's plea to Catholic educators to exert greater effort in strengthening the Church in rural areas of the United States. Only 5 per cent of the rural population of the nation is Catholic. Msgr. Ligutti believes that this percentage might easily be increased if more Christian attention were given to underprivileged Catholics living on the land, if Catholic farmers could be convinced of the advantages of rural life, and if more zeal were shown in converting non-Catholics living in rural United States.

Home and school workshops in University City, Mo., provide teachers and parents with an opportunity to deepen understanding of their children and simultaneously to increase their appreciation of one another. Conducted now for four years, the workshops have been eminently successful, according to Superintendent Julius E. Warren, and have attracted large crowds. Last year 900 parents registered.

The conference series, explains Warren, consists of 10 or 12 study sessions held weekly and usually in the fall of the year. At some meetings, there are lectures by educators, psychiatrists, or other experts in child development but more frequently, the entire session is spent in group discussion. For instance, last year's workshop on mental health of children offered 10 sessions:

two of these were lecture meetings, one featured a demonstration of discussion techniques, six were group discussion sessions, while the final meeting was devoted to a consideration of conclusions reached by study groups.

When parents and teachers register in the fall of the year, they indicate whether they are to be in divisions dealing with primary, intermediate, junior high, or senior high school children. Each of these divisions then meets as a unit once, after which it breaks into smaller sections of no more than 15 persons.

It is believed that attendance at the workshop is spurred because (1) there is no registration fee, (2) a social half-hour precedes or follows each meeting, (3) films to demonstrate emotional problems faced by children are frequently shown to parents, and (4) a library of books relevant to the topics of the workshop is available to parents before and after each session.

Phonics is not reading nor is it a method of teaching reading, reiterated the principal speaker at reading workshops held in the diocesan school systems of northern Ohio during the latter part of August. Approximately 2,000 elementary school teachers who participated in these workshops heard Sister M. Marguerite, S.N.D., author of the primary readers of the *Faith and Freedom Series*, stress the idea that reading is a complex mental process comprising a number of separate skills each of which the child must be taught if he is to read. These skills may be classified under the general headings of: those used in the recognition of words, those involved in the interpretation of ideas, and those which the individual uses in applying ideas gained from reading. Phonics, one of the word recognition skills, is taught as a tool which assists the pupil in unlocking the pronunciation of certain words.

In discussing the phonics program as presented and developed in the new *Faith and Freedom* reader manuals and workbooks—a program which is based on the results of a three-year experiment carried on in 22 schools of the Diocese of Cleveland—Sister M. Marguerite pointed out that phonics is taught as only one of the useful methods of word recognition. Word analogy, structural analysis, context clues, and combinations of

all these are taught concurrently with phonics in the new plan.

Sister M. Marguerite debunked the notion that the Cleveland parochial schools are returning to the old ABC and the phonetic methods of teaching primary reading. She demonstrated the falsity of this notion by describing and illustrating the difference between the older methods which stressed the sounding out of words and the new program which teaches children to relate sounds to words and to pronounce words as units.

In the Cleveland schools where the revised program has been in operation for three years, all slow-learning pupils in the primary grades are reading on their own respective grade levels, while those of average and above-average ability are achieving comprehension scores on levels ranging from grades four to seven.

Pre-school for retarded children has been conducted at the University of Illinois in cooperation with the Champaign public schools as part of a study to determine the effect of specialized training on the mental and social development of such children. The general plan of the study, which is expected to extend over a period of at least 5 years, is to provide an educational program specifically planned for retarded children of pre-school age and to follow the development of these children after entrance to regular school to observe the result of such training in their subsequent adjustment to normal living.

According to Dr. Samuel A. Kirk of the University of Illinois College of Education, approximately 15 to 20 per cent of the children entering the first grade of school fail to succeed in terms of average standards. He believes that early training may lessen the difficulties of these children and eliminate many of the frustrations which sometimes lead to school retardation, personal maladjustment, truancy, and delinquency at a later age.

A report on children's interests in free reading, appearing in the March 3, 1951, issue of *School and Society*, summarized reading interest studies made during the past 60 years. Generalizations drawn from the survey are:

1. Physical make-up, size, color, and print of books influence choices of primary-grade pupils. Motion pictures shape reading

interests and tastes of children. Teacher preferences for books also influence pupil choices.

2. Free reading programs and availability of books widen reading interests, but mere accessibility does not insure recreational reading.

3. Girls read more than boys according to 11 studies; one investigation found the opposite to be true.

4. Two studies revealed that girls often read boys' books but that boys are not interested in girls' books.

5. Sex differences in reading interests appear at about 9 or 10 years of age. That boys have more diverse reading interests, that girls' choices of books are more homogeneous, and that girls are more enthusiastic readers than boys are findings of the studies reviewed.

6. Boys read more newspapers and magazines than do girls, but girls patronize the public library more than boys do.

Publishers of comics join campaign against dope peddlers according to the New York City Youth Board. Eight publishing companies of color comic magazines, with combined circulations exceeding ten million copies, have joined in the production of a message urging teen-agers to join the fight against illegal use of narcotics.

Details of the appeal, which will appear this fall in the eight magazines, are disclosed by the New York City Youth Board working conjointly with the Association of Comics Magazine Publications. The warning not to fall prey to the temptations of narcotic peddlers is told in the story of a boy who made the mistake of being lured into using dope and who, consequently, was forced to give up his friends and companions in search for the narcotic. A plea to teen-agers to report narcotics distributors to their parents, clergymen, or teachers concludes the message.

Class piano instruction is on the increase in public school music programs reports the American Music Conference which has been endeavoring for the past few years to convince educators and the public that there is a place for instrumental music classes in schools.

While there are no accurate statistics on the number of schools offering class piano and other instrumental music instruction, the music industry can judge progress by its sales to schools. It figures that the number of pupils receiving education in music—over and above singing—is growing at the rate of 10 per cent each year. Increasing demands for pianos have been one result; in 1950 alone, more pianos were manufactured and sold than in any year since the middle 1920's. Schools are buying more instruments of all types, particularly strings and pianos.

A short and incomplete list of schools which have recently added piano instruction in some elementary grades includes: Washington, D.C.; Lincoln, Neb.; Jackson, Miss.; Raleigh, N.C.; San Antonio, Tex.; St. Louis, and New York City. In most schools, classes start at the fourth grade level. Pupils ordinarily use life-size dummy keyboards at their desks, taking turns at the piano.

Teachers still spend a reasonable amount of time in teaching reading, writing, and arithmetic, as well as in searching for ways and means of bettering instruction in these areas of the curriculum. This fact was revealed at the NEA week-long 89th annual convention in San Francisco last July when the results of a study conducted by the NEA Research Division in 440 school systems were presented.

With a view to further progress in the teaching of the three R's, elementary school teachers at the NEA convention made the following recommendations: (1) In language arts, teachers should be concerned more with daily usage and less with drill; check lists should be used frequently to ascertain whether or not goals are being attained; (2) phonics should be considered as a small but important part of reading, and should be taught systematically; (3) in arithmetic, beginning classes must be prepared, if necessary, to comprehend numbers; the "decomposition" (take-away-borrow) process in subtraction brings greater accuracy and speed than the other methods of teaching subtraction in the primary grades; and (4) workbooks are being over-used but if given proper emphasis they are practical means to develop concentration, good work habits, and independence in study.

Too many schools are only "community monuments" instead of real working classrooms that will promote learning, recently declared an authority on classroom design. Dr. Darell B. Harmon of Austin, Texas, speaking at the Stanford University Institute on Classroom Planning, pointed out that "despite noble intentions of community sponsors, too many schools are not what they should be—economical and functional buildings. The money being put into artificial chimneys, balconies and towers to achieve a pseudo-esthetic appearance could be better spent for additional classrooms. . . . Heating, for example, should be based on such considerations as the number of pupils in the classroom and their average age. Lighting should be planned with contrast, brightness, and glare the determining factors."

As former director of the Division of School Health for the Texas State Department of Health, Dr. Harmon has directed studies dealing with the effects of improper lighting, faulty heating, seating and classroom arrangement on the health, development, and achievement of more than 160,000 school children. The information which these studies yielded was used by Dr. Harmon to formulate principles of the "coordinated classroom" in schoolroom planning.

Decrease in global illiteracy is the target of a campaign launched by UNESCO at its general conference in Paris last summer. During the next 12 years, 6 training centers will begin sending out instructors to teach fundamental education in remote regions of India, the Middle East, Latin America, and Africa.

The need for this long-range universal attack on illiteracy is imperative according to UNESCO Director General Jaime Torres Bodet who warns, "So long as one-half of the human race is unable to read the very declaration of its rights and duties, to understand the text of a law, to consult the most elementary books on agriculture and machinery, it will continue to be at the mercy of forces which it can neither control nor comprehend."

New 4-4-4-3 plan of school organization has sounder psychological, social, and educational bases than other patterns existing in the schools of the nation, according to Frederic T. Shipp of San Francisco State College, Calif. The plan, which

has pupils' needs as its underlying theme, groups kindergarten through grade three, grades four through seven, grades eight through eleven, and grades twelve through fourteen. It would particularly apply to districts which have control over 15 years of public school education—from kindergarten through junior college.

In the opinion of Shipp, the 4-4-4-3 plan retains the values of the older patterns of organization; it is also more convenient to administer than traditional schemes, and more important, it provides an organizational plan more in consonance with homogeneous age groups and their needs, since each unit circles a common growth period. Furthermore, the four-year units have proven more economical to operate. Shipp points out that since no one pattern of school organization dominates present school systems in the United States, experimentation with the 4-4-4-3 plan should not be too difficult.

NEWSBITS

A survey on elementary school guidance is being made by the U. S. Office of Education. The resulting report will present a picture of guidance now provided, telling how teachers are caring for the individual needs of children.

At the 29th National Safety Congress which meets October 8-12 in Chicago, educators, traffic safety enforcement officials, and industrial and civic leaders will focus their attention on ways to make American communities safer for children.

New York City school system will supplement instruction given by teachers and radio to homebound pupils with a TV program. The "Living Blackboard," as the program is called, will consist of three weekly broadcasts on science, liberal arts, vocational guidance, and home industries for the handicapped.

Teachers are considered the most useful citizens of the community according to a nationwide survey conducted by Elmo Roper. Only 10 per cent voted for lawyers as the most important people in a community; 13 per cent for the merchant; 20 per cent for the mayor or some other high-ranking public official; and 27 per cent for the clergy. Teachers topped them all, with a vote of 31 per cent.

NEWS FROM THE FIELD

His Excellency Archbishop John J. Mitty of San Francisco celebrated his silver episcopal jubilee on September 8. *The Catholic Educational Review* joins the hosts of Catholic educators the country over in congratulating His Excellency on his many accomplishments in the cause of Catholic education. Among the many evidences of his extraordinary insight into the growing demands on Catholic education is his interest in organizing the functions of the diocesan superintendent of schools and in preparing priests to carry out these functions adequately. Today, largely through his zeal and generosity, the Archdiocese of San Francisco can boast of an organized system of schools second to none in the land.

Holy Cross Seminary of the Diocese of La Crosse, Wis., was dedicated on September 16. Pope Pius XII and President Truman sent messages to Bishop John P. Treacy hailing the completion of the magnificent \$3,000,000 building. Some 50,000 people witnessed the ceremony which was attended by 30 bishops. Archbishop Edward F. Hoban of Cleveland celebrated a solemn Pontifical Field Mass, at which Archbishop Richard J. Cushing of Boston preached. On September 17, more than 10,000 elementary and secondary school pupils, representing the 100 elementary schools and 15 secondary schools in the 19 counties of the Diocese of La Crosse, were guests at a Youth Day program in the dedication ceremonies. A mixed youth choir of 5,000 voices sang at a Pontifical Field Mass, at which the celebrant was Archbishop Moses E. Kiley of Milwaukee and the preacher, Bishop William P. O'Connor of Madison. Dedication ceremonies came to a close with a Ladies' Day on September 18.

The "freeze" on allocation of critical materials for new non-residential construction—including schools, hospitals, and churches—will continue at least to January 1, 1952, Government officials indicate. "Freeze" provisions bar allocation of critically short metals to new non-residential construction requiring more than two tons of steel or 200 pounds of copper in any quarter

of the year. Moreover, even when an institution has an allocation, suppliers may in some cases be unable to fill it. Only a negligible amount of steel is now available for school construction. Early filing of allocation applications for new schools will permit the "claimant agency," the U.S. Office of Education, to make a good case for obtaining increased allotments of steel and copper in the future. The greater the indicated need the greater the allotment, officials feel. Even with indications of great need, however, the picture may not improve much before the end of next March. In one eastern seaboard state, educators have decided to revert to frame construction for new schools.

New Orleans Physicians' Committee on Catholic School Health has worked out a plan which calls for a standard school health record for each pupil. Plans for a standard health program stemmed from a meeting of the Catholic Physicians Guild of New Orleans last spring, at which Msgr. Henry C. Bezou, superintendent of schools, discussed health conditions in the schools. The city will be divided into eleven zones of four or five schools each, with a physician at the head of each zone. He will have authority to enlist the services of other physicians, dentists, and lay persons. The School of Medical Technology of Loyola University of the South will assist, and lay personnel will be drawn from mothers' clubs that are in the Council of Catholic School Cooperative Clubs. Goal for the first year will be a complete physical examination of all children in the first grade. Fifty physicians have volunteered their assistance.

School Savings Journal for Classroom Teachers (Fall, 1951) features school savings programs in Missouri Catholic schools. In an article written about the savings program of Immaculate Conception School, Brookfield, Mo., with an enrollment of only 85 pupils, it is stated: "The Brookfield Program is a good example of what can be done with School Savings in a school having only a few rooms and a moderate enrollment." Since January 1951, pupils of the school have been buying 759 ten-cent Savings Stamps a month. The *Journal* is a publication of the U.S. Treasury Department. Slogan for school savings this year is "The Mite of Each Is the Might of All."

Tax-free admission to school events is opposed by the movie industry. Movie spokesmen told the Senate Finance Committee in August that educational, religious and welfare organizations invading the field of commerce and competing for the leisure time of the diversion-seeking public should pay the same taxes as others. Lifting of the twenty-per-cent tax on admissions to elementary and secondary school performances and athletic contests, already approved by the House, however, is virtually assured.

Five-year training for secondary school teachers is now required by four states, Arizona, California, New York and, Washington, according to *A Manual on Certification Requirements for School Personnel in the United States*, published by the U.S. Government Printing Office, Washington, D.C. Thirty-eight states demand bachelor's degrees; now only six permit secondary school certification with less. Seventeen states require four years of training for elementary school certification; only nine states did so in 1940.

According to the manual, there is also a strong movement toward establishing the bachelor's degree as the minimum requirement for initial teaching, with five years of preparation for permanent or continuing certification and toward eliminating the unjustified difference in requirements for elementary and secondary school teachers. Many new regulations require that the fifth year of preparation be completed in connection with actual teaching service and that regular certificates be renewed periodically upon presentation of evidence of professional growth.

"St. Peter's Excavations," the first of a series of 16mm films on Vatican City, being produced by Obelisk Films, Inc., is now being distributed by the D.V.D. Corporation, 10 East 40th Street, New York. In the series of films, the treasures and the highly dramatic story of Rome, the Vatican, and the Popes are being faithfully recorded on color film for the first time with the approval and supervision of ecclesiastical authorities. Three other twenty-minute featurettes, "Mosaics—Pictures for Eternity," "The Borghese Gallery," and "Propagation of the Faith," are also ready for distribution.

With the permission of His Holiness Pope Pius XII, a Hollywood crew, under the direction of Mr. Samuel Bronson, producer of "Walk in the Sun" and Mr. Robert Snyder, Academy winning producer of "The Titan—Story of Michaelangelo," worked 22 months in the Vatican gathering 30 hours of color film of museums, galleries, and the major and minor basilicas. Bob Considine, celebrated author and foreign correspondent, narrates the first film, dealing with St. Peter's excavations. Background music of choral and organ selections is supplied by the Pope Pius X School of Liturgical Music of Manhattanville College of the Sacred Heart.

NEWSBITS

According to an article by H. V. Williams in the September issue of *Nation's Schools*, 34 states now prohibit the "teaching of religion" in public schools; 10 do not permit reading of the Bible; 13 do not allow classroom prayer; nine have rulings against repeating the Lord's Prayer in classrooms.

Miss Rosemary P. Glynn, director of student personnel, St. Joseph's College for Women, Brooklyn 5, New York, is distributing "A Counselor's Prayer," which carries the Imprimatur of Bishop Thomas E. Molloy of Brooklyn.

The first Ukrainian Catholic school in the Philadelphia area, Immaculate Conception School, was dedicated by Bishop Constantine Bohachevsky of the Ukrainian Greek Catholic diocese in the United States in September. It will house 400 pupils.

As a forecast of the increasing enrollments in elementary schools of the Diocese of Toledo, Msgr. N. M. Shumaker, superintendent of schools, reported recently that the 3,670 new first graders this year relate to the 4,770 infant baptisms in the diocese for 1945, whereas the 1956 first grade class will relate to the 1950 baptism total of 7,856. Parochial schools in the City of Toledo now enroll 30 per cent of all the city's elementary school pupils; they are caring for 85 per cent of all Catholic children of elementary school age.

Of 165,000 college students who took the first draft deferment test, 38 per cent failed, the Educational Testing Service reports.

BOOK REVIEWS

MODERN EDUCATIONAL PRACTICE by Paul R. Mort and William S. Vincent. New York: McGraw-Hill Book Co., 1950. Pp. viii + 437. \$4.50.

The subtitle of this book is "A Handbook for Teachers." Drawing from their extensive experience with practices in American elementary and secondary school classrooms, the writers have selected the best examples of "educational know-how" from thousands of descriptions of school practice which were available to them and have organized them into a sort of "cookbook" for teachers. Unlike so many books on instructional methods, this one puts practice before theory. Actual classroom practices which were observed and reported in five extensive studies of American schools form the source from which the practices described in the book were selected. After a discussion of American school objectives, there are twenty-one chapters, each of which deals with a specific type of practice, giving examples of how it is actually carried out in schools and analyzing it in the light of current educational theories. There are anywhere from fifteen to fifty-four descriptions of practices which teachers have actually carried out and found successful in each chapter. Altogether, the volume contains 690 samples of teaching practice.

Speaking of how the book may be used, the writers say that a teacher can decide what he wants to do in his class and then look up in the book ways of doing it, or he can just leaf through the book and read about interesting practices, or he can identify his most critical problem and then find anecdotes in the book which describe solutions to the problem which other teachers have found successful. There is little doubt that this can be done; and the book is so well organized and indexed, it can be done with ease.

This is a valuable book for teachers. As he reads it, a teacher with just a little imagination can see many of his own classroom situations described in its pages; he will also become ac-

quainted with solutions to classroom problems he never knew of before.

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EXPLORING A THEOLOGY OF EDUCATION by Edward A. Fitzpatrick.
Milwaukee: Bruce Publishing Co., 1950. Pp. 174. \$3.50.

Not too many decades ago, John Cardinal Newman, noted educationist and writer, held that modern thought needed reform in the light of Christian Revelation, and sought a means for enlisting the modern mind in the service of a broader and more spiritual outlook based upon sound Christian principles. In the face of a more widespread cleavage from the faith in our own day through the efforts of an organized secularism, the need for a return to the "full vision of Christian truth" in the realm of modern thought is still more acute. It should be heartening for Catholic educators, therefore, in the midst of an ever-growing confusion of thought in American educational circles, to be confronted with a challenge from a Catholic layman and educator, to secure for the central truths and mysteries of revealed religion their rightful place in educational theory and practice by exploring systematically their educational implications and significance.

Exploring a Theology of Education by Edward F. Fitzpatrick presents such a challenge. In a series of eight essays, obviously exploratory in nature, Dr. Fitzpatrick attempts to outline the scope, the limitations, and a few of the major principles underlying the newly proposed field of knowledge. The organization of an amazing amount of knowledge to be found in God's Revelation with very important educational and practical implications, he calls a theology of education. Were the whole of Revelation, the first source of all Catholic educational theory, to be explored, a synthesis of sound educational principles, important conclusions, and practical applications based upon the highest truth, would be deduced. Throughout the pages of this thought-provoking book supported by a well-annotated bibliography, the author purports first, to make the reader aware of the need of a theology of education; second, to show the possibility of scholarly

work in this field; and third, to help furnish Catholic educators with a systematic formulation of a theology of education, in order to clarify in the minds of Christian educators, Catholic and non-Catholic alike, the meaning of "religion in education."

The formulation of a theology of education is a timely and stimulating idea, striking at the root problem of education—the nature of man and his relation to God—and reflecting a long-felt need for such a synthesis on the basis of Revelation. Besides providing a ground for better understanding between all educators, it would in the opinion of this reviewer, prove of value in integrating the solid intellectual preparation of teachers in training. Ultimately, it might even pave the way for the permanent inclusion, on the higher levels of education at least, of intense courses in the science of theology itself. With the formulation of a theology of education as a separate field of knowledge and the subsequent reorganization of our knowledge of education in the form of an educational "Summa," Dr. Fitzpatrick himself is convinced that a more completely integrated theory of education will merge.

In view of the educational crisis in our country between the forces of secularism and those of Christianity, Catholic educators would do well to unite in a serious consideration of the idea proposed in this exploratory work. It is in a sense, a plea for the reorganization of education in accordance with the meaning given it by Christian tradition. Alert to the need for cooperative effort, Dr. Fitzpatrick while entertaining the hope of convincing his readers of its need and importance, earnestly invites discussion and criticism of the proposed new field of knowledge—a theology of education.

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ON THE ROAD TO READING (Pre-reading Book) and TEACHING THE PRE-READING PROGRAM (Teacher's Manual) by Sister M. Marguerite, S.N.D. Faith and Freedom Series. Boston: Ginn and Co., 1951. Text: Pp. 64. \$0.64. Manual: Pp. 115. \$0.96.

The new pre-reading program of the Faith and Freedom Series presents a type of readiness beyond that of the general

background usually associated with reading readiness. The program is differentiated from the kindergarten program in that systematic training is given in those specific skills which are needed for beginning reading, particularly in the accurate and meaningful recognition of words and the interpretation and application of ideas. This type of pre-reading program, taught through direct supervision and daily guidance of the teacher, is not for use in the kindergarten as the work is too concentrated and too closely associated with the formal act of reading. It is, rather, designed to precede the transitional program in the early months in first grade.

The pre-reading text, *On the Road to Reading*, provides a definite, well-planned program in preparation for the reading process. The book is to be used by all first grade entrants during the first six to ten weeks of school, depending upon the varying abilities of the children. The work is to be completed before the introduction of the initial pre-primers, as its main purpose is to develop and foster growth in those skills needed in formal reading.

The teacher's manual for the pre-reading program offers complete lesson plans to guide the teacher in developing the prerequisite skills in reading. The plans are based on the belief that reading is a unified activity requiring the concomitant development of the basic skills. To develop these each lesson plan comprises three phases: (1) exercises to precede the use of the text; (2) procedure for developing the lesson in the text; and (3) practice activities. Each plan also contains the instructional purposes of the lesson.

Brief mention should be made here concerning the use of the alphabet in the pre-reading program. It is not used as an approach to a phonetic method of teaching reading. The use of the alphabet in the pre-reading text is confined to recognition of the letters as a working tool for the development of auditory and visual discrimination. This is the beginning training for the development and application of functional phonetic elements as a means of word recognition in the latter half of Grade One.

The entire pre-reading program is such that careful study should precede any attempt to use the material contained in it.

Proper use should insure success for both the teacher and the pupils in the other primary books of the revised series of the Faith and Freedom Readers.

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THE FUNDAMENTALS OF PUBLIC SCHOOL ADMINISTRATION (3d ed.)
by Ward G. Reeder. New York: The Macmillan Co., 1951.
Pp. xv + 756. \$5.00.

The second edition of Prof. Reeder's work on public school administration, published in 1941, is very well known to practising administrators and to students of school administration. This third edition, which follows the part and chapter plan of the second exactly, is a complete revision of the latter. Several parts have been rewritten entirely, and all the informational tables have been brought up to date.

Among the textbooks on public school administration, Reeder's is outstanding for its conciseness and its clarity of expression. This makes it an easier book for students to use than others in its field, though content material is practically the same in all. Every aspect of the vast subject of administration is covered in this book, with the emphasis on desirable practices rather than on detailed descriptions of what the actual administrative picture in American public schools is.

Reference to private school administrative problems is, naturally, limited to those which arise from the private school's relationship to the state. Though some of these relationships are the basis of heated controversy right now, and have been for more than a decade, Reeder treats them only briefly, outlining merely the essential facts and indicating that there is some difference of opinion regarding them. To this reviewer, this is a weakness of this and most books on public school administration. Problems arising from the relationship of the private schools to the state and to the public schools concern public school administrators, and these certainly do become involved in them. Moreover, there is so much confusion and ignorance in the minds of many public school administrators with regard to the legal rights of the private schools and of the

pupils who attend them, a full treatment of this question is called for in the training of these administrators and, consequently, in the books they use in their period of preparation. Some years ago there was some excuse for writers of educational textbooks not presenting the full facts on private schools. So much has been published on private schools in the past twenty-five years, however, that there is now little excuse for limiting information on private schools in administration texts to only what can be learned about them from the *Biennial Survey* of the U.S. Office of Education.

In spite of this limitation, Reeder's text ranks high among books on school administration and will serve as a resourceful and effective text at either the undergraduate or graduate level.

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HOLY BIBLE (Holy Family Edition of the Catholic Bible), edited by John P. O'Connell. Chicago: The Catholic Press, Inc., 1951. Pp. 1,732. \$27.95.

One would have to look very far to see a more beautiful edition of the Holy Bible than this Holy Family edition. In format, typography, illustrations, and content, it is a radical departure in Bible publishing techniques in that it is the first Catholic Bible to be produced in many years that escapes the somber, forbidding appearance so typical of most editions of Sacred Scripture. One of the outstanding innovations in this new edition is the use of full-color reproductions of famous paintings with captions to tell, step by step, entire stories from the Old and New Testaments. Another is the profuse use of pictorial maps to illustrate significant episodes.

Published with the approbation of His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, the edition contains the Psalms, recently translated from original Hebrew texts by the Confraternity of Christian Doctrine, whose translation of the New Testament has also been used.

The typography is extremely readable. Instead of being printed separately, as is the case in traditional Bibles, verses are grouped into longer paragraphs according to their relation

to the subject matter. Subtitles over each paragraph make it easy to grasp the essentials of each chapter at a glance. A short summary of the contents precedes each chapter. Words of Christ are printed in red.

Other special features of the edition include a 300,000-word dictionary which is in effect a Biblical and religious encyclopedia, providing also a quick reference to pertinent Biblical texts; a chronological illustrated history of the life of Christ; an illustrated explanation of the Mass; full-color illustrated sections on the Stations of the Cross and the Rosary; and an explanation of the position of the Church on the Bible, including full texts of three modern Papal encyclicals dealing with Sacred Scripture and the obligation of Catholics to read and study the Bible. It also contains the traditional pages for recording the family tree, illuminated with script and ornamentation in the style used by medieval copyists.

Father O'Connell has produced a Bible that is interesting and readable as well as accurate from a doctrinal standpoint. Everyone who has the opportunity to use his edition will be forever grateful to him.

Too often school library editions of the Bible are unattractive and are looked upon by students as just another reference book that is to be read only when it must be read. Little urging will be needed to have students read the Holy Family edition; it will attract them of itself.

JOSEPH A. GORHAM.

Department of Education,
The Catholic University of America.

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RECRUITING FOR CHRIST by Godfrey Poage. Milwaukee: Bruce Publishing Co., 1951. Pp. 193. \$3.00.

Despite the vast amount of religious literature covering, it would seem, all aspects of the field, there is very little available for the spiritual adviser who is called upon to discuss with a young man or young woman the problem of the call to Christ that manifests itself in the religious vocation, the vocation to the organized life of religion. Over a period of years, every priest or religious who is called on, time and time again, by distracted parent or worried son or daughter for such advice learns

by trial and error (if it be not disrespectful to say so) pretty much what he or she knows about distinguishing the true marks of a vocation and about what counsel to give, once it has been determined that the rudiments of the call to the religious life exist.

Wisdom and deep knowledge of the religious life and its trials are likely to be the possession of those advanced in years, both in age and in the habit. But it is very often that the young religious proves more effective in stirring up within the young the first desires for the religious life. It is good, therefore, to have this most helpful volume from the pen of a relatively young Passionist priest who is yet far enough advanced in the religious life to have had much experience with that of which he writes.

A listing of the three major heads under which Fr. Poage writes demonstrates how concrete and practical is his approach. Part I is "An Explanation of a Vocation to the Priesthood and Religious Life," giving the meaning of that vocation and the signs by which it can most easily and truly be detected, where it exists. Part II, on "Where to Expect Vocations" places emphasis where it is in our day badly needed—on the home as "the nursery of vocations." For this reason, pastors and those others who have the opportunity so to do should recommend the volume to earnest Christian parents. Part III, perhaps most concrete of all, discusses "How to Encourage Vocations," with practical and eminently sane and inspirational suggestions for priests, teachers, and religious superiors. It is perhaps a pity that a section was not added here on the encouragement of vocations in the home, one directed especially to parents.

Finally, it is especially gratifying to find a well-rounded bibliography of vocational literature. There is hardly a Catholic librarian, at any level, who has not had experience with young men and women of all ages who want such reading.

D. BERNARD THEALL, O.S.B.

Dept. of Library Science,
Catholic University of America.

PATTERN DIVINE—OUR LORD'S HIDDEN LIFE by Patrick J. Temple.
St. Louis: B. Herder Book Co., 1950. Pp. 389. \$5.00.

This is one of the most comprehensive studies yet made on the early life of Our Lord. Most standard "Lives" give but meager attention to the youth of Christ. Many books which are devoted to this period of His life lean heavily on the imagination of their writers and are often filled with pious exaggerations. No such criticism may be leveled against the present volume. The apocryphal is carefully winnowed from the scientifically historical in the discussion of the Jewish life and culture, of the parents, relatives, and friends of Christ, and of the many events that center about His early years. The fictitious is never confused with fact. Evidence of the truly scholarly character of the work may be found in its copious documentation and annotation. Assets to the book for student and general public use are the bibliographies at the end of each chapter, its six appendices dealing with important questions on the life of Christ, and its detailed index.

The subject matter of the book has extensive application. For those living a life of seclusion in convents, there is the encouraging example of Christ living in obscurity in obedience to earthly parents, which is admirably presented. For those attracted by the premiums of worldly success, there is the willing restraint of the young Christ during these years. One clearly sees in Father Temple's presentation that obscurity and futility are not synonymous. Besides being a scholarly reference work, the book is a valuable volume of spiritual reading.

GILDARD BUVALA, O.F.M.

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THE CORPORATIVE STATE by Joaquin Azpiazu, S.J. Translated from the Spanish by William Bresnahan, O.S.B. St. Louis: B. Herder Book Co., 1951. Pp. 263. \$4.00.

It was the intention of the writer of this book to present a broad exposition of the fundamental ideas contained in the concept of a corporatively organized society. The work is divided into three parts. Part I, comprising approximately one-half of the book, is an explanation of the basic postulates of corpora-

tivism as it applies to society in general. The "social individual" is its central theme. In the old liberal society the individual was atomized; in the new era of socialism he is in danger of being absorbed by the state. Corporative society alone, the author contends, will conserve and develop the matrix idea of the social individual. This will be accomplished by the organization of society, and the economic order in particular, along the lines of vocational groups. These basic and natural associations would enjoy autonomy within the sphere of their competence and would also be accorded recognition as public bodies empowered to order each individual profession or vocational group. This is the core of the idea of a corporative society. "A society formed upon a web of organizations intermediate between the individual and the state, would obviate the twin evils of individualism and socialism and best secure the vital interests of the person and advance the common good.

Part II treats in more detail of corporative economy. What is the object of a corporative economy? "In general it can be only the re-establishment of a perfect social balance by the harmonization of all the individual and social interests that exist in economic life and that will bring maximum returns from every phase of life" (p. 143). Two important postulates by which the attainment of this end may be judged is that society exists for man and not man for society and an insistence on a recognition of the social nature of the use of property.

Part III, covering but 45 pages, is devoted to the corporative state as such. It contains a summary of several proposals for setting up corporative councils on a national level and some consideration of their relationship with the political branch of the government. The bulk of the section is concerned with the role of the state in the new order. The writer recognizes that even in a corporative system the state would play an important directive, regulative and co-ordinating role. The emphasis, however, is on restricting the part played by the state. The author stresses two general limitations on the corporative state. In the defense of the individual "it must not absorb anything from the individual; it must not administer the goods of the individual; it must only steer." The absorption of individual rights destroys them. "Hence the state, by excessive interference in the

individual's private life or by organizing his goods or by over-managing his ends contrary to the will of the individual, will be headed in the wrong direction by its intervention" (p. 226). The second limitation vital to the corporative scheme is the principle of subsidiarity. This is an insistence on the merely supplementary function of the state in the social order. It is wrong for the state to arrogate to itself functions which can be carried out efficiently by lesser organizations in society. One of the chief functions of the corporative state would be the encouragement of such vocational groups. The corporative state then, while it does admit of considerable planning and regulating by the vocational groups themselves, is anything but a springboard to totalitarianism.

This is not a great book. The basic ideas expounded in its pages may be found equally well, if not better, formulated in other commentaries on Pope Leo XIII's *Rerum novarum* and Pope Pius XI's *Quadragesimo anno*. But *The Corporative State* is a useful, informative and interesting commentary on the development of the corporative idea in Europe. Its appearance in English in the year in which the sixtieth anniversary of *Rerum novarum* and the twentieth anniversary of *Quadragesimo anno* are being marked is timely and will be welcomed by students of these great social encyclicals.

FRANCIS J. POWERS, C.S.V.

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The Catholic University of America.



SANCTI AURELII AUGUSTINI SERMONES SELECTI DUODEVIGINTI, edited by D. C. Lambot. *Stromata Patristica et Mediaevalia I*, edited by C. Mohrmann and J. Quasten. Utrecht, The Netherlands: Spectrum, 1950. Sold in America by The Newman Press, Westminster, Md. Pp. 151. \$2.50 (Paper).

The general excellence, typographical as well as scholarly, of this new critical edition can only lead one to regret that it contains selected instead of all the sermons of St. Augustine. The sermons included, Nos. 14, 15, 34, 60, 101, 104, 166, 177, 184, 221, 254, 261, 298, 302, 339, 355, 356, and 358, however, comprise a good sampling of his preaching. In a compact and interesting preface, Father Lambot writes that he has not in-

cluded any sermon whose text could not be restored with the greatest probability of authenticity. This new edition will be appreciated most by those familiar with the faults of earlier ones. Its aids to students include a bibliography, a list of manuscripts used in its preparation, and a brief introduction to each sermon.

Some minor criticisms of the edition, nevertheless, seem in order. Though Father Lambot states that he kept the "*sectiones . . . a maurinis dispertitas*," there are several places where his divisions of the sermons differ from those in the edition (Paris, 1863) of the Maurists and from those in the edition of Migne, as, for example, in Sermons 14:4 and 60:3, 6. Moreover, I fail to see the advantage of perpetuating in the text (p. 21) the obvious lapse "*Torque conscientia eorum*" even though this appears in the earliest available manuscript. Further, it is regrettable that the editors did not see fit to contribute an introduction to the series.

As Father Lambot says in the preface, though this edition is not complete, containing only selected sermons, it does offer good reading material for the teaching of Christian Latin and for showing the various kinds of language used by St. Augustine. It is to be hoped that this book will find its way into not only the libraries of those interested in Augustiniana, but also the classrooms of Catholic high schools and colleges. A book such as this could well be used to supplement, or even replace, some of the pagan readings now required in Latin courses.

THOMAS C. LAWLER.

Alexandria, Va.



STIMMEN AUS DER VÖLKERWANDERUNG. Eine Auswahl von Texten aus der lateinischen altchristlichen Literatur, herausgegeben und erläutert von Adolf Wilhelm Ziegler. Regensburg: Verlag Josef Habel, 1950. Pp. 154. DM 4.80 (Bound).

This is a collection of early Christian Latin texts, reaching from the middle of the third century (St. Cyprian) to the eighth (Venerable Bede). They treat of the decline of antiquity and the advent of changed times and outlook through the ceaseless influx of new peoples into the vacuum left by the biologically moribund Roman empire. The texts show how the Roman and

the foreigner who came to succeed him, how the pagan and the Christian, Roman and non-Roman, regarded the great historic process of ethnic replacement and adjustment going on before them in the migration of nations. There are reflections here on the transitoriness of all earthly things, on guilt, sin, the wrath of God; the pagan awareness of the proximity of all-ending death encompassing all, and the Christian resurgence of hope in a happy eternity; the equality, ethnical and cultural, of the barbarian, the new occupant of the Roman *Lebensraum*, with his predecessor; the *Roma aeterna*, a concept which remains alive despite all changes and disasters, though it is Christianized and spiritualized.

These selections are taken from the writings of Sts. Cyprian, Ambrose, Jerome, and Augustine; from Orosius and the *Chronica Gallica*; from Quodvultdeus, Salvian, Victor of Vita, Eugippius, St. Gregory the Great, and the Venerable Bede. Each selection is prefaced by a brief and quite satisfactory introduction; there is also a vocabulary. Among the texts given from St. Augustine, one misses the sermon delivered on the feast of the Apostles Peter and Paul, June 29, 411, and in which he impresses (§ 6 ff.) on his audience lessons to be learned from the sack of Rome by the Goths ten months earlier: cf. *Casin.* I, 133 (Morin 401 ff.) = *Serm.* 296 (Migne, PL 38.1352 ff.). On p. 40, there is mention of St. Augustine's failure to use *quin* after *dubitare* in the sense of "to doubt"; of course, *dubitare* preceded by a negative (cf., e.g., p. 51) is meant.

It is heartily recommended that these texts—with a translation of Dr. Ziegler's German apparatus—be republished and adopted for reading in Latin classes in American schools.

JOSEPH C. PLUMPE.

School of Theology,
The Catholic University of America.

BOOKS RECEIVED

Educational

Brown, Francis J., and others. *Discriminations in Higher Education*. Washington, D.C.: American Council on Education. Pp. 92. \$1.00.

Dressel, Paul L. and Schmid, John. *An Evaluation of the Tests of General Educational Development*. Washington, D.C.: American Council on Education. Pp. 58. \$1.00.

Fessenden, Seth A., and Thompson, Wayne N. *Basic Experiences in Speech*. New York: Prentice-Hall, Inc. Pp. 439. \$3.75.

Fowlkes, John Guy and others. *Elementary Teachers Guide to Free Curriculum Materials*. Eighth Annual Edition, 1951. Randolph, Wis.: Educators Progress Service. Pp. 349. \$4.50.

Henry, Nelson B. (ed). *The Fiftieth Yearbook of the National Society for the Study of Education*. Part I. Graduate Study in Education. Chicago: University of Chicago Press. Pp. 369. \$2.75.

Kelly, Fred J. (ed). *Improving College Instruction*. Washington, D.C.: American Council on Education. Pp. 195. \$1.75.

Sanford, Charles W., and others. *The Schools and National Security*. New York: McGraw-Hill Co. Pp. 292. \$3.00.

Tiegs, Ernest W., and Clark, Willis W. *California Achievement Tests Complete Battery, Form AA*, Reading, Arithmetic, Language—Primary, Elementary, Intermediate and Advanced Grades (4 tests). Los Angeles: California Test Bureau.

Veterans Administration and Department of Labor. *Occupational Outlook Handbook*. Employment Information on Major Occupations for Use in Guidance. Washington 25, D.C.: U.S. Government Printing Office. Pp. 575. \$3.00.

Textbooks

Bard, Harry and Monakee, Harold S. *Active Citizenship*. Philadelphia: John C. Winston Co. Pp. 506.

Carls, Norman and others. *Neighbors in Latin America*. Philadelphia: John C. Winston Co. Pp. 291.

Ehrenberg, Victor. *The People of Aristophanes*. Cambridge, Mass.: Harvard University Press. Pp. 418. \$5.00.

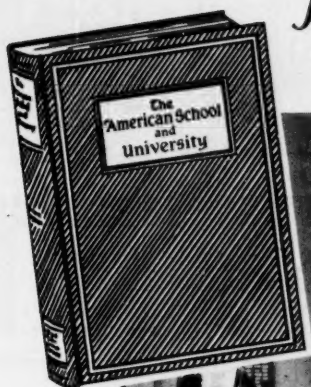
Ivey, John E. *Community Resources*. Philadelphia: John C. Winston Co. Pp. 314.

McBurney, James H., and others. *Argumentation Debate*. New York: Macmillan Co. Pp. 336. \$3.50.

Orr, Ethel M., and others. *Stories Old and New*. *Stories of Now and Long Ago*. New York: Charles Scribner's Sons. Pp. 472 ea. \$2.28 ea.

Parente, Pietro. *Dictionary of Dogmatic Theology*. Milwaukee: Bruce Publishing Co. Pp. 310. \$4.50.

Smith, J. Russell and Sorenson, Frank E. *Neighbors in the United States and Canada*. Philadelphia: John C. Winston Co. Pp. 382.



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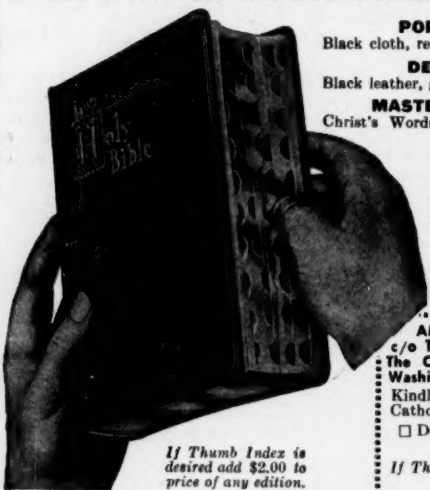
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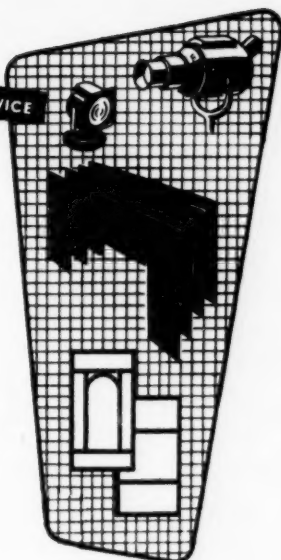


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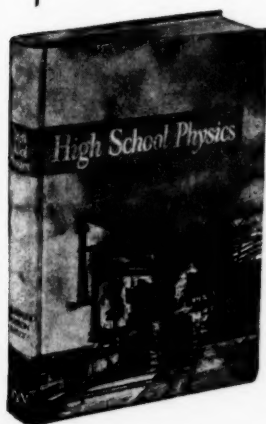
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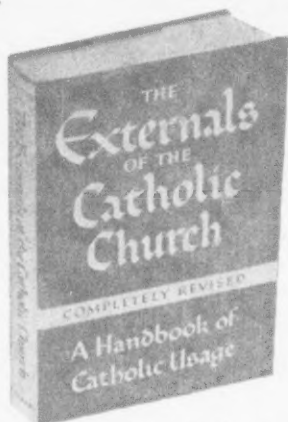
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